THE

ANTI JACOBIN

Review and Magazine;

&c. &c. &c.

For MAY, 1801.

PRODESSE ET DELECTARE.

ORIGINAL CRITICISM.

Etymologicon Magnum; or Univerſal Etymological Dictionary, on a new Plan. With Illuſtrations drawn from various Languages: Engliſh, Gothic, Saxon, German, Daniſh, &c. &c. Greek, Latin, French, Italian, Spaniſh, Gaelic, Iriſh, Welſh, Bretagne, &c. The Dialects of the Sclavonic; and the Eaſtern Languages, Hebrew, Arabic, Perſian, Sanſcrit, Gipſey, Coptic, &c. &c. Part the Firſt. 4to. Cambridge. 1800.

THAT the literary character of the preſent age, when compared with that of ſome preceding ages, would ſink in the ſcale, is very generally believed to be a well-founded complaint. It is, however, in our eſtimation, well-founded only, as it relates to profeſſedly learned publications; and by no means as it relates to ſuch as are, comparatively ſpeaking, light, ingenious, and written with a good taſte. There are, we are well perſuaded, among the divines of our day, many who need not ſhrink from a compariſon, in point of deep learning, with any of the moſt diſtinguiſhed of their predeceſſors; phyſicians not inferior to the Harveys, Meads, or Sydenhams, of former times; nor men of the long robe leſs learned than thoſe of the higheſt names in paſt ages. But, it muſt be confeſſed, the proofs of profeſ-

ſional talent are not now to be ſought, as was formerly the caſe, by appeals to their productions from the preſs. Men of eminent abilities rarely think fit to inſtruct the public at large, as their predeceſſors did, by communications in print: a folio volume from a biſhop, a judge, or an eminent ſtateſman, would now be regarded as a phœnomenon.

Polemical controverſy ſeems to have fallen under equal diſ-eſteem: and much as, in common with other liberal-minded men, we lament the want of urbanity and charity which, it is not to be denied, controverſy ſo often engendered, it yet was ſo much the friend of learning and truth, that it may almoſt admit of a queſtion, how far they can exiſt and thrive when controverſy no longer exiſts? Yet controverſial diſcuſſion and debate have now come to be confined almoſt entirely to Reviews. So averſe, indeed, are thoſe who are called leading men in our ſeveral profeſſions to engage in diſquiſitions that are ſo liable to be conteſted, that we ſhould be at no loſs to refer to inſtances of hardy and hazardous innovations within the departments of each of the three learned profeſſions, which have eſcaped the ordeal of inveſtigation and animadverſion, for no reaſon, but becauſe ſuch conſideration was ſo ſure to expoſe the authors of it to a difficult and tedious controverſy. Hence all the anſwers to Godwin's Political Juſtice, Brown's Outlines of a new Syſtem of Medicine, and Prieſtley's almoſt innumerable publications in Vindication of various Heterodox notions, all of them works highly exceptionable, but at the ſame time by no means deficient in ability of execution, do not, it is probable, equal in quantity the immenſe liſt of the works of the laſt named prolific author. It may farther fairly be ſuppoſed, that all theſe writers, and others like them, have been ſuffered to paſs unnoticed, not becauſe the danger of looſe and miſchievous principles is leſs thought of now than it formerly was; not becauſe it would have required extraordinary learning and judgment to have completely anſwered and refuted them; but ſolely, we are perſuaded, becauſe it is not now the faſhion for men of eminent rank and reputation to be authors, whilſt it is very much the faſhion for others to be ſo: and it is as natural, we imagine, for the latter eagerly to catch at topics that are likely to be popular, as it is for the former to forbear engaging in profound and difficult inveſtigations, which are not at all agreeable to the taſte of the times. And hence that common apology of men of learning for ſuffering miſchievous publications to remain unnoticed, which being, in our eſtimation, ill-founded, we cannot but ſuſpect to be too often the ſuggeſtion of indifference, or indolence; that the giving an elaborate and able anſwer ſerves only to call ſuch works into more notice; and that therefore it is beſt to ſuffer them to ſink ſilently into neglect and oblivion. The fallacy of this preſumption, we conceive, is abundantly manifeſted in the many falſe and frivolous, but highly dangerous notions, which are now diffuſed, and have obtained a poſſeſſion every where of the minds of the great maſs of the people, far beyond all former example. There are, in every diſtrict of the kingdom,

dom, men, in the inferior ſtations of life, now become able and therefore frequent purchaſers of popular publications, who can talk as glibly and fluently on queſtions of finance or police, on law, religion, and on literary topics in general, as literature is now underſtood, as any of the members of ſpouting-clubs, book-aſſociations, or correſponding ſocieties. And let no man deceive himſelf by imagining that thoſe who, with avidity, read publications of miſchievous tendency, induced at firſt chiefly by their being written in a popular manner, would not alſo read works calculated to counteract ſuch queſtionable ſpeculations, were they only as eaſily obtained, and written in an equally palatable and pleaſing manner.

In philology alſo, either the nouchalance and apathy, or the very blameable timidity and diffidence of men of acknowledged abilities, have been ſtill more conſpicuous and ſtriking: and he muſt be a careleſs obſerver of what is paſſing in the world, who is now to learn that ſedition, a contempt of the ſcriptures, and infidelity, may be diffuſed (and the more ſucceſsfully, becauſe few ſuſpect a thing ſo remote from what uſed to be the practice) in a Treatiſe on Etymology, or a Dictionary. It is of moment moreover to detect and expoſe error, whatever form it may aſſume, or under whatever character it may obtrude itſelf; becauſe thoſe who have thus been prepared to ſwallow and adopt one falſe ſyſtem, are prepared to ſwallow others. It is neither an harſh nor hazardous inference to ſuſpect that thoſe who, as philologiſts or philoſophers, are theoretical, ſpeculative, viſionary and wild, are already well qualified to become equally ſo in politics or religion.

The learned men of other nations have long aſſiduouſly laboured to cultivate, with infinite care, their reſpective national languages; and it may admit of a queſtion, whether France, ambitious as ſhe is, may not be ſaid to be not more indebted for the prodigious ſtrides ſhe is now making towards univerſal empire, either to her ambition, or to her arms, than ſhe is to the univerſality of her language. By how little of ſuch a ſpirit, our nation, the only conſiderable rival that France now has either in arts or arms, has been actuated, is but too well known: no Menage has been encouraged to explore the ſources of our language; nor has any attempt ever been made to inſtitute a Della Cruſca Society to trace it through all the ramifications of its real or ſuppoſed improvements.

At length, however, this reproach of extreme ſupineneſs, as to the ſtudy of our language, ſeems to be in a fair way of being removed. An author of acknowledged ingenuity and learning has juſt put into our hands a work on language of great promiſe: a work that is to fix on, what the author deems, a new baſis (what he alſo deems) the yet unſettled, Syſtem of Etymology. A title that promiſed more could not well have been deviſed: diſdaining, as it would ſeem, to imitate the humility of Junius or Menage, who were contented to call their reſpective national works Etymologi*cum*, Anglicanum, or Gallicum, this author emulatin Iſi ore calls his work *Etymologicon*, and, like

Sylburgius, Etymologicon *Magnum*. In its being alſo *univerſal*, and illuſtrated by a diſtinct enumeration of at leaſt twenty other languages, and probably as many dialects, beſides various other ſubſidiary means not enumerated, but ſuggeſted by a copious accumulation of &c's. we ſuppoſe the mighty work before us may be unique, and without a parallel.

The great and leading object of the author in this publication, as it appears to us, is to diſcredit, if he can, the judgments of thoſe, who reſting their opinions, chiefly but not ſolely, on the declarations of holy writ, believe ſpeech to have been, originally, the gift of God; and to enforce the perſuaſion, that it is of human invention. With a ſhew of candour, almoſt equalling his confidence, he lets us into the ſecret, that this is his aim, in the very firſt ſentence of his Preface. "In *tracing* the origin and progreſs of *human inventions*, we *exhibit* the hiſtory of mind, and the atchievements of reaſon." Were we diſpoſed to cavil at little things, when great ones ſo loudly call for our attention, we ſhould aſk, with what propriety that can be ſaid to be *exhibited*, which is ſtill to be *traced*, and of courſe is not yet found; and which, to borrow another equally exceptionable phraſe occurring in the ſame page, is ſtill "the *theme* of perpetual *reſearch*?" To trip thus, in the very outſet of his work, though in matters of but ſlight moment, is ominous: yet theſe are not the only ſlips of the kind, which we deſcry even in this Preface. "Among all the *inventions*, by which man has been advanced in the ſcale of being above the animals around him, it has ever been acknowledged, that the *faculty* of ſpeech is the moſt important and diſtinguiſhed." Now, if ſpeech really be an *invention*, we think it can with no propriety be alſo called a *faculty*; the former term being, as we conceive, applied to ſuch things only as are effected or produced by human agency; and the latter denoting, generally, if not always, ſuch powers as are natural, in contradiſtinction to ſuch as are acquired. In the ſame page of the ſame Preface, it is ſaid, "we behold the moſt complicated and extenſive *artifice*, which the powers of *reaſon* were ever employed in *deviſing*, prompted, as it ſhould ſeem, without *thought*, and compleated without contrivance. The exertions of a controuling principle, conducting to the ſame end, are for ever viſible; though the artiſt is unconſcious of his deſign, and ignorant of his art. It is by theſe efforts of unmeditating ſkill, that the ſyſtem of language has been generated, and preſerved uniform in all its parts, and defined in all its proportions." Now, we have no reluctance to declare that, according to our apprehenſions, the aſſertions here advanced, are, as far as we underſtand them, neither more nor leſs than downright contradictions in terms. For, it is aſſerted, either, that reaſon *deviſes*, *without thought*, i. e. in other words, without reaſon, and *compleats without contrivance*; or that there is in the human mind ſome wonderful, inſtinctive, and undefinable power independent of, and ſuperior to, reaſon; able to effect what reaſon could not. In either ſenſe, the poſition ſeems to be tantamount to a declaration, that a problem

problem of Euclid could be ſolved by an ideot, incapable of thought, as well as, or better than, by Euclid himſelf; that the immenſe ſtones on Saliſbury Plain could be brought thither, and placed as they are, of their own accord, without thought, contrivance, or external agency; or, finally, that the ſyſtem of Epicurus was founded in truth, and creation formed by a fortuitous concourſe of atoms.

The fundamental principle of our author's hypotheſis is this, that there are, in all languages, certain elemental ſounds, expreſſive of certain ideas; and that words intended to expreſs ſuch and ſuch ideas are therefore naturally and neceſſarily formed out of ſome of thoſe elemental radical ſounds. Like many other poſitions of a queſtionable tendency, we object to this only from the univerſality of its application. To a certain extent it is undoubtedly true; as being, in fact, neither more nor leſs than the principle by which all etymologiſts admit, that Onomatopeias are formed. They admit, alſo, that all language was, probably, at firſt ideal and ſignificant: but, whilſt they cautiouſly limit the figure called Onomatopeia, to a few words, in which its exiſtence is palpable and indiſputable, our adventurous and more hardy author extends it to the whole family of words, whatever be the language in which they are found. Could he have been contented to apply the principle of the ideality of language, to the Hebrew alone; ſenſible as we are, that ſome enthuſiaſtic admirers of that primitive tongue have almoſt brought the principle itſelf into diſcredit by attempting to attach, on very ſlender and inſufficient grounds, imaginary meanings to every word, we might perhaps ſometimes have lamented his carrying the practice too far; whilſt, however, we acknowledged the defenſibleneſs of the principle. But applied to languages in general, far removed as they all now are from any primitive or elemental language, we perſuade ourſelves, no ſober etymologiſt will admit it; and for this plain reaſon that, in all languages, we find elementary ſounds, as they ſeem to us to be, which differ totally from the ſame ſounds in other languages; conveying, ſometimes, ideas which are in direct oppoſition to each other. This appears, for inſtance, in the adjective *big*, which, in words of a gothic origin, means large; whereas, in thoſe which are to be referred to a Celtic ſource, it implies what is ſmall and diminutive, as is obvious in its derivatives, Philibeg, a little coat, Beagles, ſmall hounds, Paigles, cowſlips, &c. Now, if human language be decidedly and wholly of human invention, and mankind every where the artificers of their own vocabularies; and if alſo, words are always intended to be an echo to the ſenſe, and man be, as he doubtleſs is, "the ſame creature in the eaſt as in the weſt," we muſt own ourſelves unable to aſſign any ſatisfactory reaſon, why the ſame ſounds do not in all languages, and in the eaſt, as well as in the weſt, convey the ſame ideas.

The notion, then, that words, as now exiſting in any language, were firſt formed on certain elemental ſounds, conveying ſome ſenſations more or leſs analogous to the ſenſe attached to ſuch words, if it be even plauſible and ſpecious in theory, is found to be falſe in fact.

The indigenous words, or ſuch as have been formed on the principle of Onomatopeia, are, we believe, few, in any language, not excepting even the languages of uncivilized nations; with very few exceptions, it may be ſaid, that every word in every language has, in ſome way or other, ſometimes directly, and ſometimes indirectly, been taken and adopted from the words of ſome other language; nor are there many languages which have not lent as freely as they have borrowed.

On what grounds our author allows himſelf to *ſmile* ſo contemptuouſly as he does "at the idea of an original language," for no reaſon that he aſſigns, excepting that "languages are perpetually changing," we own we do not ſee. With juſt as much reaſon might he *ſmile* at the idea, (though expreſsly aſſerted by Revelation,) that there was at firſt but one man, becauſe men, as well as languages, have ever ſince been liable to changes: and as languages are divided and ſubdivided almoſt ad infinitum, ſo the human race, which at firſt was uniform, is now branched out into white, black, and red, with a countleſs variety of intermediate ſhades. For black parents to produce a white or a red offſpring we know to be impoſſible; and we believe it to be equally impoſſible, for perſons born in Lapland, Caffraria, or Hindoſtan, or the country of the Mohawks, who never heard any but the languages of their reſpective countries, either to learn, or to be taught to ſpeak, Hebrew, French, Italian, or Engliſh.

Our faith reſpecting the origin of language is, that God, having imbued and inſtructed the firſt man with and in the powers of ſpeech, by means as little within our comprehenſion, as are thoſe by which the firſt man was created and formed of the duſt of the earth, conſtituted it as a ſettled law of nature, that as human beings were to proceed only from human beings, ſo, in like manner, human ſpeech was to emanate and be acquired, ever after, only from human beings who ſpeak. It might, with equal ſhew of reaſon, be imagined, that there was a time when there were no animals, trees, or other vegetable productions, and that mankind, experiencing the want of them, exerted ſome plaſtic powers, ſuch as neither before nor ſince they have been known to poſſeſs, and formed them; as that men, originally formed "mutum & turpe pecus," and experiencing the inconveniencies of being dumb, ſet themſelves to form a language. Nor ſhould this aſſumption of the incapacity of man to form a language be deemed at all diſparaging to the ſtrength of human reaſon; for the improvement of the faculties conferred on man at his creation, the being made capable of articulation, and enabled alſo to exert ſuch capacity to all the beneficial purpoſes to which ſpeech leads, affords abundant ſcope for all the energy and ability that man can poſſeſs. Empowered as man was by his Creator, to attain all the ends aimed at in the endowment of ſpeech, by means much more ſimple and natural, as well as more effectual, it would have been needleſsly taſking him with additional difficulties, for the Almighty farther to have impoſed on him the neceſſity of *inventing* words de novo. It was fitter and better that, in this inſtance, as in all others of the kind, man ſhould be an improver

prover, and not a creator. Accordingly, the part which he has to act in the formation of languages is this; having learned to articulate, (as he learns every thing elſe) by the almoſt unlimited powers of imitation, and learned alſo the vocabulary of thoſe of his fellow creatures among whom he was born, he takes his rank among them as a ſpeaking, rational, ſocial being. Should he find his ſtore (as, in a ſtate of ſociety, it is more than probable he ſoon will find it) inadequate to his growing exigencies, he does not preſumptuouſly betake himſelf to *prompt ſuggeſtions, or undefined* and undefinable *feelings*, to enable him to *invent* new words; but, recollecting in what manner he learned the words he already knows, he naturally has recourſe to ſimilar means of acquiring ſuch as he ſtill wants. And firſt, he reviews, and well conſiders thoſe of which he is already poſſeſſed; and, regarding them as ſo many data, he ſets himſelf to reflect and *contrive* (not *without thought*) how they may be extended, new-modelled, and improved, ſo as to anſwer his purpoſe. If in the language, which he calls his own, he finds no terms capable of ſuch improvement and adoption to his exigencies, he then directs his ſearch to other languages, or liſtens inquiſitively to thoſe who, ſpeaking other languages, may poſſibly uſe familiarly the very terms he is in queſt of.

This then being, as we conceive, the chief, if not the only, principle, on which the origin of words and languages can, with any fair proſpect of ſucceſs, be traced and unfolded, let not etymologiſts, whether living or dead, be ſo vehemently arraigned, as they perpetually are by the author of this *Etymologicon Magnum*, for not having adopted what he, proud of that which, even if it were well-founded, does not ſeem to us to be a ſubject to warrant pride, is pleaſed vauntingly to call *his* hypotheſis, and *his* diſcovery. They rejected it, not becauſe it was not well known to them long before he wrote, but becauſe they thought it more fanciful than ſolid. His principle could be wholly unknown to no man, to whom that figure of rhetoric called an Onomatopeia, to which we have already adverted, was not alſo unknown. This figure, grammarians in general, ever ſince grammar exiſted, have carried as far as they thought truth and reaſon would juſtify, in accounting for the meaning, origin, and etymology of words. The learned Wallis, in particular, employs no inconſiderable portion of his work in collecting and enumerating the ſeveral ſenſes uniformly and uſually attached to ſuch combinations of conſonants: and it might have been hoped, that at leaſt no Engliſh etymologiſt would have ventured to commit himſelf on ground, which Wallis appears to have wiſhed to occupy, but relinquiſhed, becauſe he deemed it unſafe. It is not in this inſtance only, however, that French philoſophers have been proud to pick up the leavings of Engliſh writers; preferring, however, in this inſtance alſo, according to their cuſtom, ſuch as are the moſt diſputable. Every man who is at all converſant in philology, knows to what an extravagant extent this plauſible but deluſive principle (which in ſome inſtances may be, and probably is, true; in many ſuſpicious, as appealing more to the imagination than to the judgment; and in all ſo dubious and queſtionable, that no temperate

and judicious etymologiſt in England has ever ventured to rely on it, as the main ſupport of a *new plan*) has been carried by ſome late French writers, of whom Gebelin, in his Plan General du Monde Primitif, in 10 Tom. 4to. and the author of Mechaniſme des Langues, in 2 Tom. 12mo. are the principal that have fallen under our notice: and, notwithſtanding that the author of the *Etymologicon Magnum*, ſtudiouſly affects on all occaſions, to bring forward what he calls his *new Plan*, as peculiarly and excluſively his own, we venture to aſſure our readers, that they may find every thing that is very eſſential in it in the two works above-mentioned; and in the 2d Tom. p. 194. § 200 and ſeq. of the laſt named of them, the Elemental and Radical Cap, which makes ſo conſpicuous a figure in the *Etymologicon Magnum*, is there alſo completely analyſed. At the ſame time that, urged by a ſenſe of duty, we think it incumbent on us to make this declaration, juſtice requires that we ſhould alſo declare, as we do with pleaſure, that the French materials, thus reſtored to us, are much improved, by again paſſing through the hands of another Engliſh artiſt.

With all that extreme contempt for etymologiſts, which every where pervades this "*Univerſal Etymological Dictionary on a new Plan*," Mr. Whiter roundly aſſerts, that etymologiſts have hitherto had "no general law" for aſcertaining either the origin or the meaning of words. Much more is here aſſerted, than, in our opinion, our author would find it eaſy to prove; for what, may we be permitted to aſk, is the deriving one word from another, or one language from another, which, however much it may be here reprobated, is the univerſal practice of the moſt eminent etymologiſts but "a general law?" Abſtract, metaphyſical principles or notions, we confeſs, all ſober enquirers into languages have long ſtudiouſly avoided, from a well founded perſuaſion, that though ſuch reveries may amuſe and intereſt men of warm imaginations, their general effect is to puzzle and bewilder, and at length to leave the mind floating in all the confuſion of doubt and ſcepticiſm. They were well aware alſo, that etymology is, and from its nature often muſt be, conjectural; and they were commendably unwilling to add to its uncertainty, by reſting it on a principle that is incapable of certainty; they therefore wiſely heſitated about wantonly quitting a known and beaten path, which, though often intricate and beſet with difficulties, has long been trodden, with more or leſs ſucceſs, to wander amid the mazes of theoretical ſpeculation. Such ſyſtems are perfectly in the manner of ſome noted French theoriſts, ingenious and plauſible, but too often ill-founded, falſe, and dangerous; and, if generally adopted, would, too probably, occaſion no leſs confuſion and miſchief in the world of letters, than, to the laſting grief of Europe, they have already produced in the civil ſtate of mankind.

General and indiſcriminate cenſure, we own, has ſeldom appeared to us in any other light than that of the petulant railing of pride or ſpleen, and yet ſtill ſeldomer have we ſeen ſuch a profuſion of it, as perpetually occurs to us in the peruſal of this work, which aſtoniſhes and hurts us more, as we know the author to be a man of learning and great reſpectability. As an etymologiſt himſelf, we truſt he will not

ſay

ſay that etymologiſts muſt neceſſarily be ſtupid and abſurd; if therefore ſome, or even many, have merited ſuch a character, as, no doubt, ſome have, (and in what department of ſcience, we beg leave to aſk, have there not been found writers who were, at leaſt occaſionally, dull and abſurd?) they ſhould have been diſtinctly pointed out and ſpecified, that he might have avoided the imputation of making partial delinquency the ground of general accuſation. But, by ringing the changes ſo inceſſantly, as he does, on the phraſes of "*ordinary etymologiſts*, *humble authorities*, &c." he affords ground for ſuſpecting, that his objection is as much to the art as to the artiſt, or to the profeſſion as to the profeſſor; which, we willingly believe, was not his intention.

It is an old and trite ſaying, that he who has windows of his own liable to be broken, ſhould not, in an inſurrection, be the firſt to begin breaking glaſs windows. Yet were we the avowed opponents of this dogmatical writer, as we aſſure him we are not, and ſet down on purpoſe to anſwer his book, and point out all its errors, we declare, with perfect ſincerity, that we do not remember ever to have looked into a book on etymology, in which there is ſo great a diſplay of falſe principles, and erroneous concluſions, as are to be found in the *Etymologicon Magnum, or Univerſal Etymological Dictionary*. And that we may not ourſelves merit the imputation of general and indiſcriminate cenſure, we will here, in addition to the objections which have already been ſuggeſted to his principles, point out a few (the nature of our work will not admit of many) inſtances, which, we think, ſhew his practical concluſions to be no leſs liable to exceptions.

Reſpecting the word *father*, diſcuſſed ſomewhat too ſummarily in P. iv and v of his introduction, ſome modification of it is probably as general a word as could well have been pitched upon; yet is it by no means "univerſally prevailing." It had long ago been obſerved, as is noticed even by Dr. Johnſon, that in almoſt all languages, the term for father, is compoſed of the vowel a, and the cognate conſonants, b, d, p, or t. It would, therefore, have been no leſs favourable to his own hypotheſis, and more conſiſtent with the true ſource and origin of the term, had he, inſtead of the liſt of congenial terms in different languages, all importing father, and all of them, we believe, of a Gothic deſcent, limited his obſervations to the Greek Αττα or Παππα, both of which terms are uſed by Homer. Αππα is alſo uſed by Callimachus, as an endearing term for father: but one of the writers of the Scholia on Homer informs us, that Αϖϖα was but a dialectical variety of Αττα; as Τεττα alſo is, which occurs in Il. Δ. l. 412. That the Greek prepoſition απο, which, like the Welſh ap, implies derivation, extraction, &c. may have originated from this Αϖϖα, we venture to mention only as an idea, that does not ſeem to be impoſſible: but, if it be a far-fetched conjecture, as it poſſibly is, we flatter ourſelves, Mr. Whiter at leaſt will be indulgent to us. Be this as it may, αϖϖα might have led him, not only to the Celtic or Welſh Tad, but to what we deem the true and laſt ſource of all languages,

languages, the Hebrew אב, ab, father; from which the Chaldee, Æthiopic, and Arabic terms differ but little. And here, we think, he might have been contented to ſtop: or, if eager to let ſlip no opportunity of giving ſome weight to his hypotheſis, we could eaſily have pardoned his obſerving from Voſſius that Ab is "facta é Sono Puerorum, cum lallare incipient." That primitive words were, in general, monoſyllabic is very generally known and admitted. They were extended into polyſyllables, moſt uſually, by adding to their terminations; additions that were ſometimes merely pleonaſtic, or annexed, chiefly, to give force and weight to the ſyllables to which they were attached; but moſt generally for the ſake of ſome acceſſory idea, and to expreſs ſome particular or peculiar circumſtance belonging to the primitive monoſyllable. Thus the terminations τηρ, ter δερ, or ther, as annexed to the ſignificant ſyllables, ab, at, or πα (or, as this laſt monoſyllable is, in ſome languages, changed into φα, fa, without any alteration in the ſenſe) eaſily and naturally form πατηρ, Pater, Fæδερ, and father; or the Perſian Pader: and, according to Gebelin, ter "eſt un mot primitif qui deſigne l'excellence." How far this ingenious writer's conjecture, as to this point, is well-founded in every inſtance, we have now not leiſure to examine; but it is obvious to obſerve, that this ſyllable is very generally the terminating ſyllable, in languages of a Gothic origin, of words that denote propinquity of relationſhip, as *father*, *mother*, *brother*, *ſiſter*, *daughter*, &c.

We give all due praiſe to our *great etymologiſt* for acknowledging, as he does, in P. XXV of his Introduction, that the elementary ſounds rth, rd, or rt, will, generally, though not always, be found to have ſome relation, near or remote, to earth. If we miſtake not, there are more words, in which the above ſignificant conſonants have a place, which yet have no ſuch reference, than there are that have. It will require ſome etymological dexterity to find any ſuch alluſion in any of the following words, which we ſet down from immediate recollection: birth, dearth, forth, girth, mirth, north, ſwarth, &c.—bard, card, ford, Lord, word, &c.—art, cart, hurt, mart, part, ſort, tart, wart, &c. His preſſing garden, or garth, alſo into his ſervice, as a word clearly pointing out ſome reference to the earth, we think particularly unfortunate: becauſe we know few things in etymology more capable of demonſtration, than it is that both in our own, and other languages, garden, or garth, in all their diverſified modifications or forms, always have ſome reference to the primary idea of encloſure, for the purpoſe of ſecurity. According to Pliny, (ſee his Natural Hiſtory, Lib. iv. Cap. 22) gard, which is converted into gadir, by an eaſy metatheſis, ſignifies an hedge, or encloſure—"Gadir punicâ linguâ ſepem ſignificante." Whether then we attend moſt to the Greek χορτος, the Latin hortus, the Engliſh garth, court, or yard, all or any of them will naturally and clearly, once more, conduct us to the fountain-head of all language, גדר, gdr, to incloſe with a fence. "From this root, ſays Mr. Parkhurſt, the Phœnicians called any encloſed place Gaddir, and particularly gave this name to their ſettlement on the South Weſtern coaſt of Spain, which the Greeks from them

them called Gadeira; the Romans, Gades; and we Cadiz." See his Hebrew and Engliſh Lexicon, p. 101. 8vo Edition. And it can, we ſuppoſe, hardly admit of a doubt, that the country in Paleſtine, called Gadarene, mentioned, Luke viii. v. 37, was ſo called, in alluſion to its being, in ſome manner, encloſed.

It ſomewhat ſurprized us, that under the term grave, to dig, &c. our author did not advert either to the Gothic GRABAN, or Greek γραφη, becauſe, it is not incurious to remark, that after *engraving* in wood, ſtone, or braſs, writing, properly ſo called, took place, and was performed, if not by actual engraving, yet by drawing *furrowed* lines in tablets of wax; an operation very aptly and naturally deſcribed by the Greek verb γραφω. And the Greeks themſelves were ſenſible that Γραμμα, the noun of γραφω, was a new word among them, unknown in the time of Homer; and therefore very fairly ſuſpected to be of foreign origin. This *foreign origin* we conceive to have been no other than that to which all their language was much indebted, viz. the Gothic; ſince we find the Gothic GRABAN very ſoon metamorphoſed into the Æolic term χηραβον, meaning, like χηραμον, a cavern, den, or place of retreat for wild beaſts. But, they had alſo, as appears by Heſychius γραβαν, which in ſome editions is ſpelled γραφαν, which Heſychius is clearly of opinion, is Gothic. Our author is, in our opinion, miſtaken in referring it to קבר cbr, Kaber, which literally denotes an Agger, or Tumulus: we would rather refer it to ברה, crh, to dig, cut out with a ſpade or other inſtrument, a well, a pit, a ſepulchre. Though, therefore, both theſe terms confeſſedly denote a grave, or ſepulchre, they ſhould not be confounded, becauſe they clearly relate to the different modes of ſepulchre, as preached at different periods and in different countries.

But, we cannot help expreſſing our ſurprize, that our author, who, himſelf, was born and bred in a country, where Gob is conſtantly uſed and perfectly underſtood even by unlettered peaſants, to denote the mouth, and, we believe the mouth only, ſhould, for a moment, have been miſled by ſo daſhing a philologiſt as Mr. Pinkerton, ſo far as to imagine, that in Scotland, or any where elſe, the word ever meant the hand. The quotation adduced from Sir David Lindſay's bitter execrations againſt the thieves of Liddeſdail is almoſt point blank againſt him. But, we ſhould think it as neceſſary to prove, that laif, in the ſame paſſage does not mean a loaf, and that wob does mean a web; as that gob does not mean the hand, and does mean the mouth.

We might, and would our limits admit of it, it would be proper that we ſhould, alſo call our author to an account for the very diſreſpectful manner in which he has allowed himſelf to ſpeak of the late Mr. Parkhurſt, with whom we had the happineſs to be long and well acquainted; whom we honoured for his ſound and extenſive learning, and loved for the exalted piety and undeviating integrity, which marked every period of his valuable life, and whom to compare, in any reſpect, with this writer, would, in our eſtimation, be to compare *Hyperion to a Satyr.* In ſome paſſages, moreover, we have deſcried,

deſcried, or thought we deſcried, a want of due reverence for the Sacred Writings; and in ſtill more, ſomething like a pruriency of imagination, that loves to catch at, and dwell on, words and topics, which we ſhould have ſuppoſed a grave and decorous author, if he had touched on them at all, would have noticed with all poſſible caution and delicacy. That the fundamental principle of his work is fanciful, and founded in error, we have already ſhewn; and have alſo ſhewn, how very far he is from being ſufficiently well informed and ſufficiently correct, in ſundry other deductions and ſtatements which he has advanced in the courſe of his work; a part of our Review, that, were a Review the proper place for it, might be extended to a bulk little leſs than that of his book. Still, however, truth, and a regard to common juſtice, as well as the reſpect we cannot but feel for a man of acknowledged abilities, compel us at the ſame time to avow our conviction, that the work contains many valuable and intereſting obſervations, and that, where he is moſt egregiouſly wrong, ſtill he ſupports his hypotheſis with no ordinary dexterity, ingenuity, and learning. We feel ourſelves, moreover, not a little indebted to him, for having once more called, and we truſt ſucceſsfully called, the attention of the public to a ſtudy that has too long been miſrepreſented, vilified, and neglected. We are willing to hope that it may again come into vogue; and it is with pleaſure we learn, that a work ſome time ago promiſed to the public*, by a perſon who, if any one man can be competent to ſo extenſive and arduous an undertaking, is, we ſincerely believe, that man, is ſtill proſecuting with vigour; a work, the object of which it is to trace and unfold the ſources of our national ſpeech, by exploring it in its archaiſms and provincialiſms.

For that high tone of contempt, with which every where and on all occaſions this author ſneers at his brother etymologiſts, many of whom have been, and are, in no reſpects his inferiors, only becauſe they have not ſeen fit to adopt thoſe viſionary reveries of which he is enamoured, we have no apology to offer. We are hardly leſs offended with that pompous affectation of diſcovery which he every where aſſumes. Seated in his cock-boat, and coaſting along a much frequented ſhore, in which there is hardly a creek or an inlet that has not already again and again been explored, he fancies he has found a terra incognita, which the great circum-navigators of etymology hardly ſuſpected to have exiſted. Hence we find him as conſequential and ſelf-ſufficient as a London citizen paddling to Vauxhall

> " Conducto navigio æque
> " Nauſeat ac Loucuples, ducit quem priva Triremis."
>
> *Hor. Lib.* 1. *Epiſt.* 1. *L.* 92.

> " He knew his ſculler, and when once on board,
> " Grows ſick, and damns the climate like a lord."
>
> *Pope's Imitations.*

* See an advertiſement annexed to a ſermon preached at the aſſizes at Carliſle, in Auguſt. 1798, and printed there: By the Rev. Jonathan Boucher, A. M. and F. A. S. Vicar of Epſom in Surrey.

Lectures

Lectures on Eccleſiaſtical Hiſtory. By the late Duncan Campbell, D. D. &c.

(Continued from P. 368, VOL. VIII.*)*

LET us inquire whether, in the ſacred pages, they be not likewiſe connected with and made to depend on the commiſſion of the miniſter. Whilſt our bleſſed Lord ſojourned on earth, we are aſſured that "he made and baptized more diſciples than John, though Jeſus himſelf baptized not, but his diſciples." By his diciples are unqueſtionably meant in this place, firſt the twelve, and afterwards, *perhaps*, the ſeventy; for, of the multitudes who followed him, he authorized none but thoſe to preach the goſpel; and it is altogether incredible that he gave authority to thoſe to baptize, and of courſe to *judge* of the convert's faith, to whom he had given no authority to *teach* that faith. But it is needleſs to inſiſt upon the miniſters of this baptiſm; becauſe, in all probability, it differed not from the baptiſm of John, and was therefore only preparatory to the baptiſm which is properly Chriſtian.

Authority to adminiſter Chriſtian baptiſm was firſt given to the eleven, and to them *only*, in theſe words: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with *you always, even unto the end of* the world." Though this commiſſion was given to the *eleven* on a mountain, where Jeſus had *appointed them to meet him by themſelves*, yet, ſays Dr. Campbell, "it carries nothing in it from which we can diſcover, that it was a commiſſion entruſted to them excluſively as apoſtles or miniſters, and not given alſo as Chriſtians!"

We learn from the Doctor's biographer, that he obtained the office of Principal of Mariſchal College in the univerſity of Aberdeen in preference to two rival candidates, though the magiſtrates of the city ſupported the pretenſions of one of theſe, and the maſters of the college (anſwering we ſuppoſe to our fellows) the pretenſions of the other. We do not however learn that his Majeſty's commiſſion expreſsly *prohibited* thoſe rivals from exerciſing the office to which it appointed Dr. Campbell; and yet we ſuſpect the Doctor would have called the maſters of the college to a ſevere account, had they taken it into their heads to obey Dr. Skene and Profeſſor Duncan, or their joint principals, on the pretence that they were equally qualified with him to diſcharge the duties of the office. It is not probable that his Majeſty's commiſſion to the preſident of the ſupreme court of law in Scotland, *expreſsly prohibits* all other lawyers from executing that office, to which it appoints him; and it is certainly not *im*probable that there are many lawyers at the Scotch bar perfectly well qualified to preſide over any court of law in that part of the united kingdom. Yet, what would Dr. Campbell have thought of the man, who having

having formed opinions of the conſtitution of courts of law ſimilar to thoſe which he had himſelf formed of the conſtitution of the Chriſtian Church, ſhould have ſaid—

"There is nothing in the commiſſion given to the preſident of *the court of ſeſſion* from which we can diſcover, that it is a commiſſion entruſted to him excluſively as a judge, and not given to him alſo as a lawyer; and that he is particularized in it only becauſe he is *beſt* qualified for diſcharging the duties of the office, but not with a view to exclude any lawyer, who is capable, from occaſionally taking poſſeſſion of his chair and preſiding with authority over the court?"

But, ſays the Doctor—

"From the ſubſequent part of the Scripture hiſtory it appears not improbable, that the charge to make converts of all nations by baptizing them, &c. was underſtood to be given to the eleven, not as apoſtles but as Chriſtians; for Philip the deacon baptized the Ethiopian Eunuch; Peter truſted the charge of baptizing Cornelius and his family entirely to the Chriſtian brethren who attended him; Ananias, a diſciple, was employed to baptize Paul; and Paul ſays of himſelf, that Chriſt ſent him not to baptize, but to preach the goſpel."

On the quotation from St. Paul it is needleſs for us to remark, ſince, in the very next ſentence, our author in effect acknowledges that it makes nothing for his purpoſe. We ſhall have occaſion by and by to conſider the baptiſm of the Eunuch when we treat of the order of deacons. It is ſufficient, at preſent, to put the Doctor's admirers in mind, that Philip acted on that occaſion under the immediate and ſupernatural influence of the Holy Ghoſt, who as the firſt miniſter of Chriſt's kingdom * may certainly authorize any man to baptize; Ananias, whether ordained or not by the hands of men (a queſtion which no man alive can anſwer) acted under the ſame influence; and it is no where ſaid that Peter *truſted* the charge of baptizing Cornelius and his family *entirely* to the Chriſtian brethren, but that he himſelf ordained or commanded them (προσέταξε αὐτοὺς) to be baptized. Had that family been baptized *without* the apoſtle's command, the tranſaction would certainly have given ſome countenance to the concluſion which our author wiſhes to draw from it; but as the caſe really was, we know not a fact recorded in the New Teſtament, or indeed an opinion advanced by Mr. Dodwell, more directly contrary to his popular claim, than the hiſtory of the converſion of the Roman Centurion and the mode of his admiſſion in the church of Chriſt. The angel who appeared unto him in a viſion was certainly capable of inſtructing him in the faith of Chriſt; and after he was inſtructed, the ſame angel might have dipt him in water and pronounced the words of baptiſm; but inſtead of this, the heavenly meſſenger deſired him to ſend to a conſiderable diſtance, not for the firſt well-informed

* Should any of our readers doubt the propriety of this expreſſion, we refer him to Sect's Chriſtian Life, chap. vii. Sections 1ſt and 10th.

Chriſtian

Chriſtian that could be found, but for Simon Peter, who ſhould tell him what he ought to do. Would not a plain man, who has no ſyſtem to ſupport, conclude from this circuitous proceſs, that the commiſſion given to the apoſtles was in itſelf ſo ſacred and ſo perfectly excluſive, that even an angel from Heaven dared not to encroach upon it? Aye, but, ſays the Doctor, St. Peter did not himſelf baptize Cornelius and his family! True, but he *commanded* him and his family to be baptized, doubtleſs, by ſome of the ſix brethren who accompanied him from Joppa; and as thoſe brethren attended the apoſtle afterwards to Jeruſalem, they ſeem to have been ſome of the "Evangeliſts, paſtors, or teachers," who, in ſubordination to the apoſtles, were given by Chriſt for the work of the miniſtry. At any rate, whoever they were, St. Peter gave them *authority** to adminiſter the ſacrament of baptiſm; and being one of thoſe, to whom our bleſſed Lord ſaid; "as my father hath ſent me, even ſo ſend I you;" his right to delegate ſuch authority has never been queſtioned.

But, continues our author—

"The doctrine I have been illuſtrating, ſo far from being, as ſome Romaniſts ignorantly pretend, one of the many novelties ſprung from the proteſtant ſchiſm, was openly maintained at Rome without cenſure, about the middle of the fourth century, by Hilary, a deacon of that church, a man of erudition and diſcernment. This commentator, in his expoſition of the Epiſtle to the Epheſians IV. 11, 12, has theſe words: '*Poſtquam omnibus locis eccleſiæ ſunt conſtitutæ, et officia ordinata, aliter compoſita res eſt, quam cæperat; primum enim* OMNES DOCEBANT; ET OMNES BAPTIZABANT, *quibuſcunque diebus vel temporibus fuiſſet occaſio.*"

It is very true that the Pſeudo-Ambroſe, whom the Doctor and others call Hilary a Roman deacon, has theſe words in his Commentary on the fourth chapter of St. Paul's epiſtle to the Epheſians; and it is equally true, that theſe words, *taken by themſelves, ſeem* to countenance our author's opinion reſpecting the original conſtitution of the Chriſtian church. But what then? The aſſertion of Hilary is directly contrary to the aſſertion of St. Paul, who aſſures us that "God hath ſent ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues. Are all apoſtles? are all prophets? are all *teachers?*" According to our author, Hilary ſays they are; but whether ſhall we believe an inſpired apoſtle, or an anonymous writer, who, after being admitted to the order of deacons in the Roman Church, joined himſelf for many years to the Luciferian faction, and, when he returned into the boſom of the church, reaſoned and acted ſo abſurdly, as to bring upon himſelf the contempt and ridicule of the moſt learned of all the Latin fathers? Unworthy

* That ſuch is the import of προστασσω, ſee the authors referred to by Stephens and Scapula.

however

however as this author is of the high character given to him by Dr. Campbell, he will be found by thoſe who ſhall attentively read the whole Commentary, to teach a doctrine very different from that which he is here made to teach by the violent ſeparation of a ſingle ſentence from thoſe which precede and thoſe which follow it. Finding a number of church-officers, ſaid, by St. Paul, to have been ſent by God for the work of the miniſtry, he wiſhes to perſuade his readers that they were all retained at the time of his writing, though they were then known by different names. This appears evidently to have been his firſt object; but in the proſecution of it, he takes an opportunity to treat of baptiſm, and to ſhew, why, in the middle of the fourth century, it was ordinarily celebrated at no other time but from Eaſter to Whitſunday, when all the candidates in the dioceſe were ſolemnly baptized in the preſence of the biſhop. When he comes therefore to the verſes in which it is ſaid; *Et ipſe dedit quoſdam quidem apoſtolos*, &c. he proceeds thus;

"Apoſtoli Epiſcopi ſunt. Prophetæ vero explanatores ſunt ſcripturarum, quamvis inter ipſa primordia fuerunt prophetæ, ſicut Agabus et quatuor virgines prophetantes, ſicut continetur in actis apoſtolorum, ſed propter rudimenta fidei commendanda: nunc autem interpretes prophetæ dicuntur. Evangeliſtæ diaconi ſunt, ſicut fuit Philippus; nam quamvis non ſint ſacerdotes, evangelizare tamen poſſunt ſine cathedra, quemadmodum et Stephanus et Philippus memoratus. Paſtores ſunt et poſſunt eſſe lectores, qui lectoribus ſaginent populum audientem; quia non in pane tantum vivit homo, &c. Magiſtri vero exorciſtæ ſunt, quia in eccleſia ipſi compeſcunt et verberant inquietos; ſive ii qui lectionibus imbuendos infantes ſolebant imbuere, ſicut mos Judæorum eſt.—Inter iſtos poſt epiſcopum plus eſſe intelligitur, qui propter reſeratum occultum ſcripturarum ſenſum prophetare dicitur, præſertim quia futuræ ſpei verba depromit, qui ordo nunc poteſt eſſe preſbyterii. Nam in epiſcopo omnes ordines ſunt, qui primus ſacerdos eſt, hoc eſt, princeps eſt ſacerdotum, et propheta, et evangeliſta, et cæteri ad implenda officia eccleſiæ in miniſterio fidelium. Tamen poſtquam omnibus locis eccleſiæ," &c. as quoted by Dr. Campbell. After which he proceeds in theſe words: "Nec enim Philippus *tempus* quæſivit, aut *diem*, quo eunuchum baptizaret, neque jejunium interpoſuit. Neque Paulus et Silas *tempus* diſtulerunt, quo optionem carceris baptizarent cum omnibus ejus. Neque Petrus Diaconos habuit, aut diem quæſivit, quando Cornelium cum omni domo ejus baptizavit; nec ipſe, ſed juſſit fratribus qui cum illo erant ad Cornelium ab Joppe. Adhuc enim præter ſeptem diaconos nullus fuit ordinatus. Ut ergo creſceret plebs et multiplicaretur, omnibus inter initia conceſſum eſt et evangelizare, et baptizare, et ſcripturas in eccleſia explanare. Ubi autem omnia loca circumplexa eſt eccleſia, conventicula conſtituta ſunt, et rectores et cætera officia in eccleſia ordinata ſunt, ut *nullus de clero auderet, qui ordinatus non eſſet*, præſumere officium quod ſciret non ſibi creditum vel conceſſum; et cæpit alio ordine et providentia gubernari eccleſia; quia ſi omnes eadem poſſent, irrationabile eſſet, et vulgaris res et viliſſime videratur. Hinc ergo eſt unde *nunc* neque diacon in populo prædicent, neque clerici vel laici baptizent, neque quocumque die credentes tinguntur, niſi ægri."

When this author affirms that at the æra of the converſion of Cornelius

Cornelius and his family no man was yet ordained beſides the ſeven deacons, he muſt mean that none other was yet ordained by the hands of men; for he all along ſuppoſes, that from the very beginning Chriſt "gave ſome, apoſtles; and ſome, prophets; and ſome, Evangeliſts; and ſome, paſtors and teachers; for the perfecting of the Saints, for the work of the miniſtry, for the edifying of the body of Chriſt." According to him therefore, thoſe officers of the church muſt have been immediately called to the work of the miniſtry by the inſpiration of the Holy Ghoſt; but it is of *them only*, and not of the *multitude at large*, that he is ſpeaking, when he ſays; primum *omnes docebant*, et *omnes baptizabant quibuscumque diebus vel temporibus*, &c. Having endeavoured to prove, ſurely without ſucceſs, that all thoſe inſpired officers who were originally employed *ut creſceret plebs, et multipliceretur*, were ſtill retained in the church under other denominations; and well knowing that *exorciſts* and *readers*, whom he ſuppoſes, though laymen, to anſwer to the apoſtolic *maſters and teachers*, were not, in the middle of the fourth century, allowed to baptize at all except in caſes of extreme neceſſity, nor even preſbyters and deacons to adminiſter that ſacrament to perſons in health, but in the preſence of the biſhop, and at the ſeaſon appointed for its ſolemn adminiſtration, he aſſigns the reaſon which induced the church to deviate from what he thinks the original practice. If all the church officers in his day; even the exorciſts to whom he aſſigns a very unclerical office had been authorized to adminiſter baptiſm when and where they pleaſed, irrationabile effet, (ſays he) et vulgaris res et viliſſima videretur.

This is certainly true; for his exorciſts were neither authorized by inſpiration to baptize, nor ordained to that office by the hands of men; and ſince the apoſtolic *maſters*, to whom he compares them, were, by his account, called to the work of the miniſtry by the undoubted impulſe of the Holy Ghoſt, no man, not even a diſciple of Mr. Dodwell's can queſtion their authority for whatever they might do under that divine influence; nor was there any danger that baptiſm adminiſtered by ſuch men under ſuch influence could ever be deemed vulgar or vile. Hilary's reaſoning therefore, ſuch as it is, proves the direct contrary of that which Dr. Campbell attempts to ſupport by a few ſentences violently detached from the context. This antient author, whoever he was, does not ſay, that baptiſm was, at the beginning, adminiſtered by all *Chriſtians*; but only that it was ſo by all the *apoſtles*, *prophets*, *Evangeliſts*, *paſtors*, and *teachers*, whom St. Paul expreſsly affirms to have been given by Chriſt for the work of the miniſtry. Whether Hilary was miſtaken or not, is a different queſtion, which we are not called upon at preſent to anſwer. It cannot, however, be improper to add, that ſo far was he from giving any countenance to the opinion, "that the ſacraments may be adminiſtered by *all* Chriſtians," that he contended with the utmoſt zeal for the invalidity of baptiſm adminiſtered by any clergyman, however orthodox in the faith and regular in his morals, who had ſeparated himſelf from

the communion of the Catholic church. Nay, to such extremity did he carry his strictness in this respect, that he thought by far the greater part of the Christian world stood in need of a *second baptism*, which he insisted, we trust, in vain, upon receiving himself when he returned from the Luciferians into the bosom of the church! On account of these singular notions, this "man of discernment" was by Jerom sarcastically called *Deucalion Orbis*.

But the Doctor thinks it evident that authority to administer the sacrament of baptism was not the appendage of an office, but the privilege of every Christian; because "they that were scattered abroad upon the persecution that arose about Stephen, went every where preaching the word," (Acts viii.) "and the historian makes no distinction." Very true, good Doctor, he makes no distinction even between men and women; and we have not a doubt but that the women as well as the men, upon that occasion, were among the ευαγγελιζομενοι τον λογον, though of Philip only is it said εκηρυσσεν του Χριστον. We are taught by the learned principal himself,* and taught truly, that the verb κηρυσσειν signifies to *cry*, *publish*, or *proclaim authoritatively*, or by *commission from another*, whereas ευαγγελιζομαι may not improperly be used, in whatever way the thing be notified, publickly or privately, aloud or in a whisper, to one or to many, provided the tidings be good or agreeable." There can therefore be no doubt but that the disciples, both men and women, who were scattered throughout the regions of Judea and Samaria, notified the glad tidings of the gospel to all who would listen to them, though it appears that Philip only preached with authority, Dr. Campbell assuring us, that κηρυσσω and ευαγγελιζομαι are never confounded in the historical books of the New Testament.

So pertinacious a combatant however is our learned author for the common rights of Christians, that he is not easily beaten from his hold. After having wrested from him his favourite Hilary, and the eighth chap. of the Acts of the Apostles, we must now encounter Tertullian whom he introduces armed in the same cause. "Ubi ecclesiastici ordinis non est consessus, et Offers, et tinguis, et sacerdos es tibi solus. Sed ubi tres, ecclesia est, licet laici," says this paradoxical father of the church as quoted by Dr. Campbell.

By this remark we do not mean to insinuate that the quotation is made unfairly; though in some editions, and particularly in that which was made use of by Lord King, the Doctor's great precursor in this *righteous* cause, the former of these two sentences runs thus; "ubi ecclesiattici ordinis non est concessus, et offert, et tingit sacerdos, qui est ibi solus." If this be the true reading, it obviously gives

* Preliminary dissertations to his translation of the gospels, p. 279, &c. The same thing is taught by Dr. Hammond in his paraphrase and annotations upon the New Testament, and by Mr. Parkhurst in his Greek Lexicon; but by neither of these two excellent divines so clearly and convincingly as by Dr. Campbell.

no countenance whatever to the validity of ſacraments adminiſtered by laymen; but as truth is our object, and not the principles of a party, we frankly acknowledge that the other reading, which is that of Rigaltius, appears to us more agreeable to the context. Tertullian is here reaſoning againſt the lawfulneſs of ſecond marriages, and having affirmed (upon what authority it is needleſs to inquire) that the Jewiſh prieſts were prohibited from marrying a ſecond wife, he proceeds thus;

"Sed Chriſto ſervabatur, ſicut in cæteris, ita in iſto quoque, legis plenitudo. Inde igitur apud nos plenius atque inſtructius præſcribitur, unius matrimonii eſſe oportere qui alleguntur in ordinem ſacerdotalem. Uſque adeo quoſdem memini digamos loco dejectos. Sed dices: ergo cæteris licet quos excipit. Venierimus, ſi putaverimus quod ſacerdotibus non liceat, laicis licere. Nonne et laici ſacerdotes ſumus? Scriptum eſt, regnum quoque et ſacerdotes Deo et Patri ſuo fecit. Differentiam inter ordinem et plebem conſtituit Eccleſiæ Auctoritas, et honor per ordinis conſeſſum ſanctificatus. Adeo ubi eccleſiaſtici ordinis non eſt conſeſſus, et offers et tinguis, et Sacerdos tibi ſolus. Eed ubi tres, eccleſia eſt, licet laici. Unuſquiſque enim ſua fide vivit; nec eſt perſonarum acceptio apud Deum; quoniam non auditores legis juſtificantur a Deo, ſed factores, ſecundum quod et Apoſtolus dicit. Igitur ſi habes jus ſacerdotis in temetipſo ubi neceſſe eſt, habeas oportet etiam diſciplinam ſacerdotis, ubi neceſſe ſit habere jus ſacerdotis. Digamus, tinguis? Digamus, offers? Quanto magis laico digamo capitale eſt agere pro ſacerdote, quam ipſi ſacerdoti digamo facto auferatur agere ſacerdotem?"

Had Dr. Campbell quoted the whole of this argument, inſtead of two detached ſentences, he would hardly have ventured, even before his juvenile auditors, to inſult "the Iriſh *Nonjuror* Dodwell," for affirming that Tertullian "argues here, not from a known practice, but from his own opinion of the rights of laymen in ſuch emergencies." He has not given us the *Nonjuror*'s words, nor referred us to the work in which they are to be found; but the verieſt tyro in letters muſt ſee that the two detached ſentences here quoted from Tertullian, as *hiſtorical teſtimony*, are, in fact, nothing but *inferences* of the *individual author* from a principle which he very abſurdly aſſumes to ſerve a particular purpoſe. Being determined to prove, at all events, the ſinfulneſs of ſecond marriages, and having, as he fancies, completely proved that they are prohibited to the *clergy*, he chooſes, as the eaſieſt way, to extend the prohibition to the *laity*, to interpret literally that verſe of the Apocalypſe, in which it is ſaid that Chriſt hath made all, whom he hath waſhed from their ſins in his own blood, "Kings and Prieſts unto God and his Father;" and, from *this aſſumption*, he very naturally *infers*, that the diſtinction, which prevailed in his day between the prieſthood and people, muſt have been of the Church's making. But what would the partizans of Dr. Campbell think of the Jewiſh Rabbi, who, becauſe God commands Moſes to ſay to the whole children of Iſrael "Ye ſhall be unto me a kingdom of prieſts and a holy nation,*" ſhould contend that, under the Moſaic diſpen-

* Exod. xix. 6.

ſation, the diſtinction between the prieſthood and people was not of divine but eccleſiaſtical original?

Would truth, however, permit us, we might, without granting any part of Dr. Campbell's popular claim, acquieſce in the origin aſſigned by Tertullian to the diſtinction between the prieſthood and people among Chriſtians; for the church, which, he ſays, made that diſtinction, was the original church with the apoſtles at her head. This is moſt evident, from his challenge to the heretical ſects of the age, to ſhew their ſucceſſion from the apoſtles, as the Catholic church could ſhew the ſucceſſion of her Biſhops.

"Edant ergo origines eccleſiarum ſuarum: evolvant ordinem epiſcoporum ſuorum, ita per ſucceſſiones ab initio decurrentem, ut primus ille epiſcopus aliquem ex apoſtolis, vel apoſtolicis veris, qui tamen cum apoſtolis perſeveraverit, habuerit autorem et anteceſſorem. Hoc enim modo eccleſiæ apoſtolicæ cenſus ſuos deferunt, ſicut Smyrmæorum eccleſia habens Polycarpum ab Joanne conlocatum," &c.

As the congregational ſcheme of eccleſiaſtical polity receives no countenance from the fathers of the church, we ſhould paſs over unnoticed the modern authorities which the learned principal preſſes into his cauſe, did we not deem it our duty to vindicate our *own* church from the democracy with which he charges *her* on this ſubject. Having quoted her 23d article of religion, which, as it is acceſſible to all our readers, we need not tranſcribe, and having told us that "if it mean any thing, of which he profeſſes himſelf doubtful, it refers us ultimately to that authority, *however modelled*, which ſatisfies the people, and is *ſettled among them*," he gravely adds, that this is *all* which the church of England ſays on the ſubject!

If this polite remark "mean any thing," of which, indeed, we ſhall not be confident, it muſt be, that by the doctrine of the church of England, every congregation of Chriſtians has a right to authorize one of its own members to officiate as its miniſter, to read prayers, preach the word, and diſpenſe the ſacraments. But it is very difficult to ſuppoſe that Dr. Campbell was ignorant that this is directly contrary to truth. The Preface to the *Form of ordaining Biſhops, Prieſts, and Deacons*, which preface is as much a part of the doctrine of the church as the thirty-nine article, begins thus:

"It is evident unto all men, diligently reading Holy Scriptures and antient authors, that from the apoſtles time there have been theſe orders of miniſters in Chriſt's Church; BISHOPS, PRIESTS, and DEACONS. Which offices were evermore had in ſuch reverend eſtimation, that no man might preſume to execute any of them, except he were firſt called, tried, examined, and known to have ſuch qualities as were requiſite for the ſame; and alſo by *public prayer, with* IMPOSITION OF HANDS, were approved and *admitted thereunto by lawful authority*. And, therefore, to the intent that theſe orders may be continued, and reverently uſed and eſteemed in the Church of England; no man ſhall be accounted or taken to be a lawful Biſhop, Prieſt, or Deacon, in the Church of England, or *ſuffered to execute any of the ſaid functions*, except he be called, tried, examined, and *admitted* thereunto, according

cording to the *form hereafter following*, or hath had formerly EPISCOPAL CONSECRATION OR ORDINATION."

By ſuppreſſing this authoritative declaration, and neglecting to inform his youthful audience, that, at the time when the thirty-nine articles were drawn up, the words *congregation* and *church* were ſo exactly ſynonymous, that in the tranſlation of the Scriptures then uſed, Chriſt is in one place called the head of the *congregation*, whilſt he ſays, in another, "Thou art Peter, and upon this rock I will build my *congregation*;" our learned profeſſor very probably perſuaded them, as he certainly *meant* to perſuade them, that the doctrine of our church, reſpecting ordination, differs not eſſentially from that of the Independents! But why ſhould we be ſurpriſed at his miſrepreſenting, on this ſubject, the doctrine of the Church of England? He is equally unfair to the church of Scotland, though theſe lectures were compoſed for the inſtruction of her ſons! Nothing, he affirms, is ſaid by her reſpecting the eſſentials of a Chriſtian miniſtry, but what is contained in the following ſection of the 25th Chapter of *the Weſtminſter Confeſſion of Faith*. "Unto the Catholic viſible church Chriſt hath given the miniſtry, oracles and ordinances of God, for the gathering and perfecting of the ſaints in this life, to the end of the world."

And is this, indeed, *all* which the Scotch Church ſays on the ſubject? In the 27th Chapter of *our copy* of the ſame Confeſſion of Faith, we find theſe words; "There be only two ſacraments ordained by Chriſt our Lord:—neither of which may be diſpenſed by any but by *a miniſter of the word lawfully ordained*." To know how a miniſter of the word is, in the judgment of the Church of Scotland, lawfully ordained, the reader may have recourſe to *the form of Preſbyterial Church Government*, agreed upon by the Aſſembly of Divines at Weſtminſter, and of equal authority with the *Confeſſion of Faith*, where he will find it decreed, that "every miniſter of the word be ordained by *impoſition of hands*, and prayer, with faſting, by thoſe *preaching Preſbyters* to whom it doth belong." Can there be clearer evidence that the church in which Dr. Campbell laboured in word and doctrine, and whoſe ſons it was his duty to inſtruct in the principles of theological truth, admits not of lay-preaching, or of the validity of lay ordination?

But of what value, it may be aſked, are the opinions of Hilary and Tertullian, or the authoritative declaration of the Engliſh and Scotch Churches? Truly, they are of none, unleſs ſupported by ſacred Scripture, which, on the queſtion before us, is very explicit. Beſides the commiſſions which have been already noticed as excluſively given to the apoſtles, we have the expreſs teſtimony of St. Luke, that the apoſtles Barnabas and Paul "ordained elders or Preſbyters in *every* church" (Acts xiv. 23); whilſt St. Paul himſelf aſſures us that the elders, ſo ordained, in the church of Epheſus, "were made *overſeers of the flock*, not by the people, but by the HOLY GHOST, to feed the Church of God, which he hath purchaſed with his own blood" (Acts xx. 28); that "God," and not the people,

"hath ſat in the church *governments*" (1 Cor. xii. 28); that among the Theſſalonians there were officers who "laboured, and were *over them in the Lord*" (1 Theſſ. v. 12); and that in all churches, as we have already obſerved, there are perſons whom the people are commanded to "obey, and ſubmit themſelves as to thoſe, who watch for their ſouls" (Heb. xiii. 17).

(To be continued.)

Allwood's *Literary Antiquities of Greece.*

(Concluded from P. 393, VOL. viii.*)*

IN our laſt article, we preſented our readers with an analyſis of this learned work: we ſhall now lay before them, two curious paſſages; the former extracted from the fourth; the latter, from the fifth ſection. The obſervations (ſection the fourth) concerning the Greek language, in relation chiefly to the analogy which it bears to ſome European and oriental tongues, are not leſs juſt than ingenious.

"It is rather a fortunate circumſtance (ſays our author) that, while many of the dialects of the ancient language of Japhet, have been greatly impaired by the changes they have undergone in a long ſucceſſion of ages, the Welſh and Iriſh have ſuffered, comparatively, but trifling alterations, either from the changes produced by time, or from the invaſions of hoſtile nations. However oppreſſed, and ſometimes driven to extremity, the natives of Ireland and Wales have always remained diſtinct people; and ſuch they are, at the preſent time. Neither were the patriarchal families, from which they are deſcended, at all concerned in the confuſion of tongues at Babel. To their languages, therefore, we muſt refer, as to a kind of ſtandard, approaching more nearly than any other European dialects to the great original, from which all the various languages now exiſting were certainly derived. They both of them ſtill preſerve a great ſhare of their primitive ſimplicity: and, in a great variety of inſtances, there is ſuch a wonderful degree of reſemblance between them, that we are held no longer in ſuſpenſe, either as to their antiquity, or that they conſtituted the dialects of collateral branches of the great family of Javan."

The following are a few of the ſpecimens of analogy, which Mr. Allwood has collected, for the purpoſe of illuſtrating the ſubject:

GALIC.	WELSH.	GREEK.	
Ainm.	Enw.	Ονομα.	*a Name.*
Acar.	Awyr.	Αηρ.	*Air.*
Aran.	Bara.	Αρτος.	*Bread.*
Aidhne.	Œed.	Αιων.	*an Age. Age.*
Aigein.	Eigion.	Ωγηνος. Ωκεανος.	*the Ocean.*
Almaſa.	Eluſen.	Ελεημοσυνη.	*Alms. Benevolence.*
Ameaſg.	Ym myſg.	Εν μεσω.	*Among. In the midſt.*
Airiim.	Arwain.	Ερυομαι.	*to beware, guide, preſerve.*
Aithnigham.	Adwyn.	Αισθανομαι.	*to perceive.*
All.	All.	Αλλος.	*Another.*
Athair.	Tad.	Πατηρ.	*a Father.*
Arm, Airm.	Arf.	Αρμος.	*the Implements of War.*

Accaire

Arcaire	Angor.	Αγκυρα.	*an Anchor.*
Brac.	Braich.	Βραχιων.	*an Arm.*
Bogha.	Beva.	Βιος.	*a Bow.*
Bo.	Bu.	Βους.	*an Ox.*
Both, Bothag.	Bwth, Bod.	Βωτη.	*a Dwelling; a Tent made with the Hides of Beasts.*
Braoch.	Bro.	Περας.	*a Coast, Border.*
Boc.	Buch.	Βυκος.	*a Buck. A young Bullock.*
Brathair.	Brawd.	Φρατωρ.	*a Brother, one of the same Family.*
Bugsa.	Box.	Πυξος.	*Box.*
Cam.	Camm.	Καμπτω.	*crooked, to bend.*
Cearcil.	Cylch.	Κυκλος.	*a circle.*

From the various lists of Antiquaries, we might select, if we pleased, ten times the number of words, under each letter; and thus proceed through the whole alphabet. From "the historical views of Devonshire," it plainly appears, that the Erse, the Cornish, and the Armonians are, in common with the Galic (or Irish) and Welsh, related to the Greek language; to whatever cause that relation may be attributed. Some words in the list that follows are peculiarly striking.

CORNISH.		GREEK.	*Tonitru.*
			Stridco.
Ebron.	*the Sky,*	Βροντη.	*to burn.*
Echrys,	*a Blasting,*	Κριζω.	
Flur,	*Brightness,*	Φλεγω.	*umbra.*
Plananth,	*a Planet,*	Πλανη.	
Skez, Scod	*a Shadow, a Shade,*	σκια.	
Taran,	*Thunder,*	Ταρασσω.	
Alfa,	*high Cliff,*	Αλης.	
Alston,	*high-Cliff-Hill,*	Αλσος.	
Antron,	*a Promontory,*	Αντρον.	
Porth,	*a Port,*	Πορθμος.	
Tam,	*a River,*	Ποταμος.	
Dour,	*Water,*	Υδωρ.	
Kren,	*a Spring,*	Κρηνη.	
Caul,	*a Cabbage,*	Καυλος.	
Dryst,	*an Oak,*	Δρυς.	
Arth,	*a Bear,*	Αρκτος.	
Garan,	*a Crane,*	γιρανος.	
Kei,	*a Dog,*	Κυων.	
Murrian,	*an Ant,*	Μυριος, Μυρμος.	
Dacron,	*Tears,*	Δακρυα.	
Flaw,	*to cut,*	Φλαω.	
Geyleisio,	*to tickle,*	Γιγγιλιζειν.	
Klowo,	*to hear,*	Κλυω.	
Renki,	*to snore,*	ρυγχειν.	
Ronkye	*snoring,*	ρογχος.	
Ate.	*Hate,*	Ατη.	
Karthu,	*to clear,*	Καθαρος.	
Dathsky,	*to teach,*	Διδασκειν.	
Deysif,	*a Petition,*	Δεησις.	
Eiddio	*proper,*	Ιδιος.	
Faellu,	*to err,*	Φαλλω.	
Hefuek,	*Ease,*	Ησυχια.	
Moccio,	*to mock,*	Μωκαζω.	
Tin,	*terrible,*	Δεινος.	
Elin,	*a Cubit,*	Ωλενη.	
Skath	*a Boat,*	σκαφη.	
Halan,	*Salt.*	Αλης.	

"Many of these words (as the author observes) are pure Greek, retaining their original sounds, without the slightest variation."* But it is time to return to Mr. Allwood.

"The preceding, (says he) are some few instances, out of many which I have collected, in proof of the great analogy which subsists between the Greek, and some other European languages: and I have fixed upon the Galic and the Welsh as the most proper subjects in this comparison, because I believe them to be less contaminated by foreign mixture, than any others in this quarter of the globe. Dr. Parsons, in his remains of Japhet, has largely insisted on their high antiquity; and stiles them respectively the dialects of the Magogian and Gomeiran descendants of Javan. Indeed their striking affinity is a convincing proof, that they are only two different branches from the same stock; which, in the process of growing, have diverged but little from each other: and the history of the people by whom they are still spoken, is a farther evidence, that they are the very same which were introduced into Europe at the first peopling of the isles of the Gentiles!" P. 335.

We now pass to the fifth section, which contains an enquiry into the manners of the Mizraim, or native Egyptians, at the most remarkable periods of their history; being intended to shew how far they may have been concerned in the introduction of arts and literature into Greece. It appears, from this investigation, that not only the literature, but the theology, and much of what has been generally received for the history of the Greeks, has been imported from that country. Those very persons, to whom the importation of Letters into Greece has been attributed, were emigrants from Egypt. To the Cecropians, the Cadmians, the Pelopians, as also the followers of Danans and Inachus, Greece was certainly indebted for the chief of her fame, in distant ages. All these came from Egypt; and brought with them the arts, sciences, and literature which they had cultivated there. But these colonies were a people distinct from the Mizraim, or the descendants of Misor: they *settled* only among the Mizraim, or the native inhabitants of Egypt; just as they settled afterwards, in Hellas and Peloponnesus. To prove that the Mizraim were a very different people, from the Cuthite race, Mr. Allwood views the native Egyptians, in various ages; marking the state of the Egyptian character, at the present time; and at the periods of their subjugation by the Turks, by the Saracens, by the Romans, by the Macedonians, by the Persians, and by the

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It is to "the Cecropians, the Cadonians, or the Pelopians," (exactly in the light in which Mr. Allwood views these people) that the writer of the Historical Views, attributes the colonization of the British isles. It appears to us, from a great variety of disquisitions on this interesting subject, that the Aborigines of Britain, were of the Cuthite race. And it is most probable, that our first colonies, progressively advanced towards these islands, over the north of Europe. *Rev.*

Babylonians

Babylonians under Nebuchadnezzar: and he proves, by the moſt indiſputable evidence, that the native Egyptians were, at every period, a mean and baſe people. Their character, before the invaſion of the Titans, ſhall be given in the author's own words.

"Their hiſtory, at a period of very remote antiquity (ſays Mr. Allwood) perhaps not more than three centuries and a half after the flood, is obſcurely hinted at, in the account of the firſt Titanian war. Theſe Titans were a colony of Cuthites! who, driven from Babylonia at the time of the diſperſion, invaded Egypt, and eſtabliſhed at Memphis the firſt ſovereignty which had ever exiſted in that country. This was an event which muſt certainly have taken place, within the courſe of two centuries after the Mizraim had poſſeſſed themſelves of that region by the right of patriarchal allotment: and the true character of this people, at that early period, will be beſt determined from the great facility with which they were ſubjugated to the Cuthite dominion." "Rude and barbarous was the ſtate of the Mizraim, when the Titans firſt came among them. The Titans were a very ingenious and enterprizing people; who were always confident of their own ſuperiority; and could ill brook a competition with the other poſterity of Noah in the line of Shem and Japhet; who were, therefore, the firſt rebels after the flood againſt the ordinations of Heaven, and the firſt diſturbers of the peace of mankind." Pp. 345—363.

The principal fault in this writer is the want of perſpicuity. His hypotheſes are well ſupported: but often, a cloud hovers over them, and obſtructs their view, to all but the piercing eye of the antiquary. His language is, in general, pure and correct; though we have marked a few inaccuracies, which, on a careful reviſion, the author will himſelf diſcover. With reſpect to "novelty" or "originality," which Mr. Allwood promiſed us in his preface, we confeſs, we were diſappointed. He who is acquainted with Bryant, Maurice, and other writers on the ſubjects before us, will find very little, new or original, in the preſent volume.

The Goſpel its own Witneſs: or the Holy Nature, and the Divine Harmony of the Chriſtian Religion, contraſted with the Immorality and Abſurdity of Deiſm. By Andrew Fuller. 8vo. Button, London; Ogle, Edinburgh; and James, Briſtol.

MR. Fuller is an author, of whoſe name we do not remember to have heard, till this valuable work was put into our hands. We call it valuable, becauſe it is well calculated, if not to convert the infidel, at leaſt to preſerve in the faith thoſe who have not yet been led aſtray by the *new philoſophy*; and perhaps this is the utmoſt that the preſent ſtate of public manners permits us to hope from the ableſt defence of our holy religion. Thoſe, who *without* reading Lardner's *Credibility of the Goſpel Hiſtory*, Paley's *Evidences of the Chriſtian Religion*, or Leſlie's *Short Method with the Deiſts*, have enliſted themſelves under the banners of Voltaire and his gang, have certainly

certainly not been influenced by the love of truth or of free enquiry; and thoſe, who, *after* the peruſal of theſe works, have, by the blaſphemies of Paine and Godwin, been induced to forſake the religion of their fathers, are not likely to be led back to it by the force of argument. Mr. Fuller therefore needs not be ſurpriſed, if by ſuch men his book be neglected.

By thoſe, however, whoſe hearts are not yet corrupted, and who are really deſirous to follow truth whitherſoever ſhe may lead them, we truſt it will be read with attention; for we hardly know a volume of its ſize, on which attention can be more uſefully beſtowed. It is divided into two parts, in the former of which, the holy nature of the Chriſtian religion is contraſted with the immorality of Deiſm; and in the latter, the harmony of the Chriſtian religion with itſelf, with the credible part of prophane hiſtory, and with ſound ſcience, is conſidered as an evidence of the divine origin of that religion. We are fully aware that the very object of the firſt part will determine the confirmed Deiſt to throw away the book; for, whatever he may pretend, were the morality of the goſpel more indulgent to his corrupt appetites, its dogmas would preſent fewer difficulties to his reaſon. Had not the revolutionary principles of America and France been ſeverely condemned in the Bible, the miſcreant Paine would not probably have thought of breaking his coarſe jeſts upon the other doctrines of that book, to which, by his own account, he was, at the time of penning thoſe blaſphemies, an abſolute ſtranger.

The work before us is peculiarly calculated for a very different claſs of men; for men, who having acquired tolerably juſt notions of the attributes of God, and being firmly convinced that the practice of virtue is neceſſary to human happineſs as well as to the perfection of human nature, entertain, of courſe, no prejudices againſt a ſyſtem of doctrines, which, claiming to be derived from the father of lights, ſupports its claim by encouraging the practice of "whatſoever things are true, whatſoever things are juſt, and whatſoever things are of good report." Among the things that are true, this is certainly one, that "if there be a God, he ought to be worſhipped;" and it is the object of the firſt and ſecond chapters of the firſt part of this book to prove that Chriſtianity, as it reveals to us a God glorious in holineſs, teaches us to devote ourſelves cheerfully to his ſervice; while Deiſm, though it acknowledges one ſupreme Being, yet, denying or overlooking his moral character, refuſes of courſe to worſhip him.

In the third chapter, the author ſhews it to be—

"A diſtinguiſhing property of the Bible that all its precepts aim directly at the *heart*. It never goes about to form the mere exterior of man. To merely external duties it is a ſtranger. It forms the lives of men no otherwiſe than by forming their diſpoſitions. It never addreſſes itſelf to their vanity, ſelfiſhneſs, or any other corrupt propenſity. If you comply with its precepts, you muſt *be*, and not merely *ſeem to be*. Is any thing like this to be found in the writings of Deiſts? No. Their deity does not ſeem to take cognizance of the heart. According to them there is no merit or crime in intention,

intention. Their morality only goes to form the exterior of man. It allows the utmoſt ſcope for wicked deſires, provided they be not carried into execution to the injury of ſociety."

This heavy charge againſt Deiſm is ſupported by direct references to the works of Volney, Rouſſeau, Bolingbroke, and Hume.

The object of the fourth chapter is to prove that—

"Chriſtianity furniſhes motives to a virtuous life, which Deiſm either rejects or attempts to undermine. The doctrine of a future life, as held by Chriſtians, has ſtimulated them to labour and ſuffer without intermiſſion. From a *reſpect to this recompence of reward*, a kingdom has been refuſed, where the acceptance of it would have interfered with a good conſcience. Yea, life itſelf has been ſacrificed, and that not in a few, but innumerable, inſtances, where it could not be retained but at the expence of truth and uprightneſs. But is it thus amongſt Deiſts? Does the doctrine of a future life, as held by them, produce any ſuch effects? When was it known or heard of, that they ſacrificed any thing for this, or any other principle of a moral nature? Who amongſt them ever thought of ſuch a thing; or who expected it at their hands?"

The inconſiſtency of Deiſtical writers on this ſubject with one another, is then clearly pointed out by various quotations from the works of Shaftſbury, Bolingbroke, Hume, and Volney.

In the fifth chapter the morals of Chriſtians are fairly contraſted with thoſe of the beſt of the antient philoſophers, as well as with thoſe of modern Deiſts, and ſhewn to be infinitely ſuperior to both. No abridgement could do juſtice to this chapter; but it will not, we think, be inexpedient to extract the following characters of ſome of the modern heroes of Deiſm:—

"The morals of *Rocheſter* and *Whiſton* need no comment. *Woolſton* was a groſs blaſphemer. *Blount* ſolicited his ſiſter-in-law to marry him, and being refuſed, ſhot himſelf. *Tindal* was originally a proteſtant, then turned papiſt, then proteſtant again, merely to ſuit the times. Hobbes wrote his *Leviathan* to ſerve the cauſe of Charles I.; but finding him fail of ſucceſs, he turned it to the defence of Cromwell, and made a merit of this fact to the uſurper*. Voltaire, in a letter now remaining, requeſted his friend D'Alembert to tell for him a direct and palpable lie, by denying that he was the author of the Philoſophical Dictionary. D'Alembert, in his anſwer, informed him that he had told the lie. Hume died as a fool dieth, playing at whiſt, reading Lucian's dialogues, and making ſilly attempts at wit, concerning Charon the heathen ferry-man of Hades. Collins, though he had no belief in Chriſtianity, yet qualified himſelf for civil office by partaking of the Lord's ſupper. Godwin is not only a lewd character by his confeſſion, but the unbluſhing advocate of lewdneſs. As to Paine, he is well known to be a profane ſwearer and drunkard; and we have evidence upon oath, that religion was his favorite topic when intoxicated."

Though the greater part of theſe characters are given by the author as extracted from ſome diſcourſes by Dr. Droight, we have inſerted them as ſo many truths, which, as they cannot be too generally known,

* It would not have recommended him to the pious and virtuous King.

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can hardly be too often repeated. Thoſe of Collins, Godwin, and Paine, are by Mr. Fuller himſelf, who concludes the catalogue of worthies with an abſtract from the *Confeſſions of Rouſſeau*, which, though brief, is too long for our journal. Suffice it to ſay, that this *ſentimental* moraliſt hearing it obſerved in an eating-houſe, that "he who had beſt filled the Foundling hoſpital was always the moſt applauded," ſent, without ſcruple, his natural children, one after another, to that aſylum of wretchedneſs; though he admits that the abandoning of them in ſuch a manner ſent each time daggers to the heart of their mother, to whom he pretends to have been *ſentimentally* attached.

In the ſixth chapter it is proved that—

"Chriſtianity has not only produced good effects in thoſe who cordially believe it, but has given to the morals of ſociety at large a tone, which Deiſm, ſo far as it operates, goes to counteract. In this indirect way, Chriſtianity has operated more than any thing that has been called by the name of religion, or by any other name, towards meliorating the ſtate of mankind."

In the ſeventh chapter, of which the object is to prove that Chriſtianity is a ſource of happineſs to individuals and ſociety, while Deiſm leaves both the one and the other without hope, our author gives ſome well merited chaſtiſement to the editors of that peſtiferous miſcellany entitled the *Monthly Magazine*. In the number, for February 1799, an anonymous writer inſtituted an inquiry into the probability of the future melioration of the ſtate of mankind, and found no reaſon to hope for ſuch beneficial conſequences from *political revolutions*, *improved ſyſtems of morality*, *commerce*, or even from *Chriſtianity*, which it ſeems has been tried and found inſufficient for the purpoſe. Is it poſſible that this deſponding enquirer was "the children's friend?" We cannot believe it; for the fair lady would have been infinitely better employed in quaffing, with the pneumatic revellers, "the liquor of life," or in "kiſſing B—d—s in her moon-light bower,"* than in thus ſpreading diſcontent through the land—diſcontent with all that we poſſeſs and all that we can hope for. We agree indeed with this enquirer, whether man, woman, or hermophrodite, that no high expectations can be formed from *political revolutions*; but we cannot, with *him*, *her*, or *it*, place our hopes in *an increaſe of knowledge*, becauſe any *real* increaſe of knowledge muſt always be circumſcribed within limits not very extended. On the contrary, we think with Mr. Fuller, that it is real, vital, practical Chriſtianity that is to meliorate the ſtate of mankind.

"That our holy religion has not been as yet ſufficient to baniſh unjuſt wars from the earth," is by our author admitted to be true; "and it were more than wonderful, as he juſtly obſerves," if it had, ſeeing it has never yet been cordially embraced by the majority, nor perhaps by the preponderating

* See our 6th vol. p. 114.

part

part of any nation. Nevertheless it has had its influence. This gloomy enquirer acknowledges that the state of society in Europe and America (alas! for America and the Continent of Europe) that is to say, in Christendom, is far preferable to what it is in other parts of the earth. Of the rest of the world he has no hope. Has Christianity done nothing in the case?"

The second part of this treatise is divided into six chapters, to which are added three addresses, the first to *the Deists*, the second to the *Jews*, and the third to *Christians*. In no respect does the merit of this part fall short of that of the former; but we have already devoted to the work more than a just proportion of our journal. We cannot however refuse ourselves the pleasure of making a few extracts from the fourth chapter, that our readers may see in how masterly a manner the author treats an important and difficult subject. To shew the consistency of the Christian doctrine of salvation through a mediator, with sober reason, Mr. Fuller observes—

"That pardon is bestowed through a mediator in a vast variety of instances among men; and that it is proper it should be so; since all men who are acquainted with the common affairs of life must be aware of the necessity of such proceedings, and the good effects of them on society. It is far less *humbling* for an offender to be pardoned at his own request, than through the interposition of a third person: for in the one case he may be led to think that it was his virtue and penitence which influenced the decision; whereas in the other he is compelled to feel his own unworthiness; and this may be one reason why the mediation of Christ is so offensive. It is no wonder indeed that those who deny humility to be a virtue,* should be disgusted with a doctrine, the professed object of which, is to abase the pride of man.

Again—"To exercise pardon without a mediator, would be fixing no such *stigma upon the evil of the offence*, as is done by a contrary mode of proceeding. Every man feels that those faults which may be overlooked on a mere acknowledgement, are not of a very heinous nature; they are such as were from inadvertence rather than from ill design; and include little more than an error of the judgment. On the other hand, every man feels that the calling in of a third person is making much of the offence, treating it as a serious affair, a breach that is not to be lightly passed over. This may be another reason why the mediation of Christ is so offensive to the adversaries of the gospel. It is no wonder that men who are continually speaking of moral evil under the palliating names of *error, frailty, imperfection*, and the like, should spurn at a doctrine, the implication of which *condemns* it to everlasting infamy.

"Finally, to bestow pardon without a mediator would be treating the offence as *private*, or passing over it as a matter unknown, an affair which does not affect the well-being of society, and which therefore requires no public manifestation of displeasure against it. Many notorious offenders would doubtless wish matters to be thus conducted, and from an aversion to public exposure, would feel strong objections to the formal interposition of

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* Volney's Law of Nature, p. 49.

a third

a third perſon. Whether this may not be another reaſon of diſlike to the mediation of Chriſt, I ſhall not decide; but of this I am fully ſatisfied, that the want of a proper ſenſe of the great evil of ſin as it affects the moral government of the univerſe, is a reaſon why its adverſaries ſee no neceſſity for it."

All this, as well as the equity and expedience of the vicarious ſuffering of Chriſt, our author illuſtrates in a moſt maſterly manner, by the ſuppoſed caſe of a gracious Sovereign, who without relaxing military diſcipline or endangering the ſafety of the ſtate at large, wiſhed to pardon a diviſion of his army, which had been induced by a foreign foe traitorouſly to conſpire againſt his crown and life; but for this illuſtration we muſt refer the reader to the work itſelf.

Having thus beſtowed upon Mr. Fuller's book the praiſe which we think it amply merits, juſtice requires us to add that we have found in it ſome things which we wiſhed away. He talks, for inſtance, of eſtabliſhments, as if it were his opinion that they neceſſarily contribute to the corruption of Chriſtianity; and in his reaſonings againſt ſelfiſhneſs, he ſeems not to make the proper diſtinction between the ſelfiſhneſs which is mean as well as criminal, and that ſelf-love, which in a greater or leſs degree muſt influence the conduct of every rational and ſentient being which is imperfect. As he is a man capable of cool reflection, we requeſt him to conſider, whether eſtabliſhments of religion may not among the other good purpoſes which they ſerve, contribute to preſerve purity of faith and correctneſs of morals even among diſſenters. To us it appears that they muſt have this effect by preſenting conſtantly to the eyes of diſſenters a ſtandard of perfection, which it is their *intereſt* as well as duty to emulate, and if poſſible to ſurpaſs. On the ſubject of ſelf-love he corrects indeed in one chapter much of what we thought too ſtrongly expreſſed in a former; but we beg him to reconſider the ſubject, before his book come to a third edition (we truſt it will go through many) and to remember, that as the promiſes and threatenings of the goſpel are all addreſſed to a more refined ſelf-love, ſo St. John, ſpeaking of our loving God, ſays, "We love him, *becauſe* he firſt loved us." The ſtyle of the work, too, though in general perſpicuous and animated, is in ſome places ſuſceptible of correction. Thus, the ſentence (p. 102.) "But whatever were the means by which the worſhip of the one living and true God *were* at firſt introduced," &c. is not grammatical; the word *beſtowment*, which occurs frequently, is not known in our language; and the laſt ſentence of one of the paragraphs, which we have quoted from the fourth chapter of the ſecond part, is hardly intelligible; at leaſt we ſhould not, without the aid of the context, have known what to make of "the *implication* of a doctrine condemning moral evil to everlaſting infamy."

A Conciſe View from Hiſtory and Prophecy, of the great Predictions in the Sacred Writings, that have been fulfilled; alſo of thoſe that are now fulfilling

fulfilling, and that remain to be accompliſhed. By Francis Dobbs, Eſq. Member for the Borough of Charlemont, in Ireland. In Letters to his eldeſt Son. 8vo. Pp. 279. S. Sael. 6s. 1800.

THAT religious minds ſhould be diſpoſed at a period ſo awefully portentous as the preſent, to connect many of the paſſing events with ſcriptural prophecies, is not at all extraordinary. Nor is this diſpoſition, in itſelf, cenſureable. If regulated by diſcretion; if accompanied with "*the ſpirit of underſtanding*," it may tend to the happieſt elucidation of the ſcriptures, and prove the ſource of comfort to every true believer, in the midſt of the foreſt national calamity. The Deiſt may ſneer, if he pleaſe, at a Horſeley's commentaries. But though the good and learned Biſhop have an eye to the gallic apoſtaſy, we are among the number of thoſe who believe him to be juſt in his views of the ſigns of the times, and happy in his expoſition of the prophetic paſſage which had engaged his attention. Yet there are few, very few, who are thus qualified to interpret the ſacred writings; few, that, with ſagacity, unite erudition, and with both, piety and humility. To poſſeſs diſcernment, quickneſs, acuteneſs, is not enough. Hence, often, conjectural criticiſms, and hypothetical reaſonings. Without a deep and thorough acquaintance with ſcripture, the reſult of long and laborious application, the commentator, however lively and ingenious, muſt neceſſarily fail. His very livelineſs and ingenuity, in truth, will betray him into error. In proof of our poſition, we inſtance a friend of the above-mentioned Prelate; whoſe uncommon attainments as an antiquary, are too well known and highly appreciated to need any eulogium from our pen; but whoſe late religious publications have evinced, that not every ſucceſsful inveſtigator of Britiſh caſtles is equal to the arduous taſk of the ſcriptural expoſitor. But even where ſtrong ſenſe and biblical learning meet together, there muſt be a ſhare of piety and humility, to prevent too familiar an approach to the holy oracles—to preclude the careleſs intermixture of human tranſactions with divine truths; to check, in its firſt growth, the light and ſpecious theory, the too frequent offſpring of a heated imagination.

That the author of "a Conciſe View of Hiſtory and Prophecy," muſt be claſſed among thoſe, who poſſeſs few or none of the talents and qualifications which we have ſpecified, but who are too far gone in the regions of fancy to be purſued by the men of this world; "the ſubſtance of his ſpeech in the Iriſh Houſe of Commons," as prefixed to the work, muſt readily ſuggeſt. In this ſpeech, there are three diſtinct topics—the firſt is, the certainty of the ſecond coming of the Meſſiah—the ſecond, the ſigns of the times of his coming, and the manner of it—the third, that Ireland is to have the glorious pre-eminence of being the firſt kingdom that will receive him.

On the laſt point, Mr. Dobbs is moſt eloquent—

"The army that follows the Meſſiah, we are told, amounts to 144,000. And there are a few paſſages in the Revelations of St. John, that denote the

the place where they are to be aſſembled. One is, I ſaw them harping with their harps—another, I ſaw them ſtanding on a ſea of glaſs, having the harps of God—another, that they were cloathed in fine linen, white and clean—another, and he gathered them together, in a place in the Hebrew Tongue called *Armageddon*. Now, what reſpects the harp and the fine linen peculiarly applies to Ireland, and not at all, to Ruſſia, Denmark, or Sweden. The ſea of glaſs, I think, muſt be an iſland. And I believe the word *Armageddon* in the Hebrew Tongue, and *Ardmah* or *Armagh* in the Iriſh, means the ſame thing. At all events, there is great ſimilitude in their ſounds. And St. Patrick thought proper to make the city of *Ardmagh*, which is the old name, the ſeat of the church government of Ireland. But, beſides theſe ſacred paſſages of ſcripture, there are ſome very particular circumſtances attending Ireland. The arms of Ireland, are the harp of David, with an angel in its front. The crown of Ireland, is the apoſtolic crown. Tradition has long *ſpoke* of it, as a land of ſaints; and, if what I expect, *happens*, that prediction will be fulfilled. But what I rely on, more than all, is our miraculous exemption from all of the ſerpent and venomous tribe of reptiles. This appears to be in the higheſt degree emblematic, that Satan, the great ſerpent, is here to receive his firſt deadly blow. In my opinion, that Bill (the Union-Bill) that now lies upon your table, proves that the coming of the Meſſiah is at hand. Should it paſs into a law, I mean to ſubmit to it, without a murmur, until the ſun ſhall miraculouſly withhold its light, and announce the appearance of Chriſt."

All this is a ſpecies of fanatiſm, which is highly diſcreditable to the cauſe of religion.

Mr. Dobbs is much more temperate and rational in ſeveral of his letters, than, from his Preface, we might have ground to expect. The firſt letter treats of the creation and from thence to Noah's flood. To this, we have nothing to object. In the third letter, we were very much pleaſed with the following obſervations :—

" Abraham was particularly choſen by the Supreme Being, to give riſe to a nation that ſhould revere his name. The deſcendants of Abraham for ſome centuries were without power; but, at length, they drove out the Canaanites, and took poſſeſſion of the promiſed land. The Egyptians, among whom they remained for a long time, were idolaters. The Phenicians, Syrians, and every other nation, except the Iſraelites, were idolaters. How, then, are we to account for this ſingularity in the poſterity of Jacob? Though they ſometimes fell into the abominations of their neighbours, yet they as conſtantly returned to the belief of only one great and inviſible God. No other nation under heaven, had any juſt idea of the Deity. This is no idle ſpeculation, but a truth admitted by every hiſtorian. How then can you conceive it even poſſible, that the Iſraelites ſhould have been thus ſingular without a divine interference? But, in every thing, the ſacred writ is confirmed by the profane." p. 27.

The fourth letter contains no bad outline of the ſtate of the world, when Cyrus founded the Medo-Perſian Empire, 536 years before Chriſt. Theſe reflections are much to the purpoſe.

" Thus every thing proves the progreſſion of the world. Its ſtates, its inhabitants, its arts, and its conveniences, are increaſing in a regular order. What,

What, then, becomes of mere aſſertions, and the wild unfounded conjectures of ſcepticiſm? How are we to conceive, that the earth and its inhabitants have exiſted from all eternity? On what grounds is it, that men dare ſet up opinions, contradictory to all true hiſtory, both ſacred and profane? Opinions, that are totally incompatible, not only with the Bible, but with that progreſs of population, of ſociety, of knowledge, and of ſtates, which cannot even be controverted." p. 33.

As very few, probably, will look into this volume, and ſcarcely any perſon will peruſe it thoroughly, but a Reviewer, we ſhall make ſome additional excerpts, ſuch as may fairly be recommended to attention. They are paſſages that deſerve to be reſcued from the oblivion to which the work, as a whole, will be inevitably condemned.

Letter V.—" Juſt ideas of another life chiefly began among the heathens, by means of Zoroaſter; and it is worthy of obſervation, that he ſpent ſome time in Chaldæa. Now, by the captivity of the Jews, the Moſaic diſpenſation muſt have been well known in that country. Daniel could not have been long dead; and he had filled, when living, ſome very high poſts in that kingdom. Zoroaſter's notions of God and future rewards and puniſhments, in moſt fundamental parts, do not far differ from the account in the Bible. It ſhould, therefore, ſeem that the all-wonderful hand of God had given the Gentile world a freſh light by means of the captivity of his choſen people." p. 44.

Letter VIII.—" Whilſt all external things were brought to a high degree of excellence in the reign of Auguſtus; ſo alſo had vice attained its ſummit. Wretchedneſs, its inſeparable companion, pervaded the empire. The cauſe of theſe evils will be found in the ignorance of God, and the uncertainty of the ſoul's immortality. Every country had its peculiar deities; and many were common to all. Their gods and goddeſſes were painted with all the paſſions of mortals; they were, therefore, patterns of vice and not of virtue. The prieſts and prieſteſſes made all religious duty conſiſt in vain ceremonies: and, if they and their temples were enriched, their end was anſwered. This religion was believed only by the ignorant multitude; but the learned and higher ranks of life received little advantage from the philoſophers.—Of all the opinions prevalent, that of Epicurus was the worſt—for it abſolutely encouraged wickedneſs; but it was the beſt received amongſt the diſſolute Romans."—"The Jews alone had been favoured with the true knowledge of the creation, of immortality, and of God: but their teachers had ſo perverted every thing, that they were not a great deal more enlightened than the heathen. We may, therefore, ſafely pronounce, that an almoſt univerſal ignorance of God, of the immortality of man, and of future rewards and puniſhments, prevailed when the Meſſiah began to execute his miſſion."—" Such was men's experience of their own natural weakneſs and depravity, when Chriſt promulgated the road to univerſal happineſs, and laid the foundation of a terreſtrial kingdom, that ſhall bind the earth in one cloſe ſyſtem of undiſturbed felicity." p. 61.

Letter XI.—" In the year 1085, the whole of the then known world may be ſaid to have been in a ſtate of warfare, anarchy, ſlavery, and ignorance. Beſides the total want of all true government and wiſe legiſlation, religion was every where ſo perverted, as to become a ſource of miſery

ſery and oppreſſion, inſtead of conducing to freedom and happineſs. As for uſeful knowledge and the fine arts, they may be ſaid to have been juſt kept alive at Conſtantinople and Cordova. Any thing like learning was confined to the clergy, there being ſcarcely a layman, who could either read or write. But the talents of the former, with very few exceptions, were applied to the moſt miſtaken and wretched arguments, on the myſterious parts of the ſacred writings. In ſhort, the language of Milton, when ſpeaking of the place to which Satan and his crew had fallen, might well be applied to the ſtate of the world, at the death of Gregory the VIIth.; for it is no exaggeration to ſay, that, at that period, 'DARKNESS VISIBLE,' covered the earth." p. 83.

By theſe paſſages, extracted from his performance, as worthy preſervation, the author ought to be ſufficiently gratified: but, though they are good, they will not embalm a work, which carries in it the principles of corruption. To ſpeak without a mataphor, Mr. Dobbs's propheſying eſſays are, in the higheſt degree, prepoſterous. The greater part of the letters in this volume preſent us with little more than the wild ſentiment of the preface expanded, and exhibited in various lights, and from this expoſure, rendered more glaringly abſurd and ridiculous.

The Book of Common Prayer, and Adminiſtration of the Sacraments, and other rites and Ceremonies of the Church, according to the Uſe of the United Church of England and Ireland, together with the Pſalter, or Pſalms of David, pointed as they are to be ſung or ſaid in Churches; and publiſhed for John Reeves, Eſq. One of the Patentees of the Office of King's Printer. 12mo. Pp. 112. Wright. London. 1801.

THIS is not, as the title imports, a mere reprint of the Book of Common Prayer, by a perſon exerciſing the excluſive right of King's printer, but a publication, like others from the ſame quarter, in which it is intended to furniſh ſome novelty, that may be uſeful to every reader. Mr. Reeves, in the prefatory Epiſtle to his Collation of the Hebrew and Greek Texts of the Pſalms, had made a ſort of promiſe of ſeveral editions of the Bible, as works that peculiarly belonged to the office in which he has a concern. He had not given any intimation of any like deſign, with reſpect to the Prayer Book; though that is a work equally within the privilege and duty of King's printer to furniſh to the public. The preſent edition of the Common Prayer is probably an after thought; in which that gentleman has endeavoured to extend his plan for making his new ſituation, in ſome meaſure, uſeful to the public. Tho' the Bible has been publiſhed in various ways, with notes, commentaries, and annotations, the Prayer Book has always been printed in the bare text, without any explanation, except in the folio edition of Dr. Nichols; where the text is accompanied with a continued commentary, and the ſtudious reader, who is

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not deterred by the ſize of the volume, may find many of his difficulties ſolved, and much of that light, which he may deſire, for better underſtanding this excellent compoſition. The Common Prayer had been examined before by Dr. Comber, who publiſhed a large folio, full of multifarious information on every part of this book; of which Dr. Nicholls availed himſelf in this work juſt mentioned. Theſe and other Ritualiſts were examined in later times by Mr. Wheatly, who, out of them, compiled an octavo volume, which, from its conciſeneſs, the compreſſion of the matter, and its commodious ſize, has been infinitely more uſeful, than any of the laborious work, that went before it. Indeed Wheatly on the Common Prayer is almoſt the only work that is now conſulted, whenever ſuch an aſſiſtant is wanted.

It has occurred to Mr. Reeves, that ſomething more brief, and general, than any of the foregoing works, might be made, which would exceed them all in utility, if it was brought into the ſame volume with the ordinary ſized Common Prayer Book, ſo as that the book and the explanation of it ſhould always go together. Upon this idea, he has compoſed the tract now under conſideration; and he has prefixed it, under the title of *the introduction to the Common Prayer*, to this edition. This ſingular publication of the Common Prayer, appears before the public, under the patronage of her Majeſty, to whom it is addreſſed in the following words.

"His Majesty having graciouſly vouchſafed his patronage to my edition of the Bible, which is now in the preſs, I was deſirous, that an edition of the book, next in eſtimation to the Holy Scriptures, ſhould come before the public, under the ſanction of your Majesty,

"In the publication, which I now humbly preſent for your Majesty's approbation and protection, I have prefixed, by way of introduction, ſome obſervations on the Method, and Plan, of our Forms of Prayer. This is a novelty; but I hope it is ſuch as will contribute to add knowledge to devotion, and ſatisfy, in ſome particulars, a rational curioſity reſpecting the ſtructure of our Liturgy, which may well be indulged by the moſt pious reader.

"Whether this can be conſidered as an improvement in the manner of editing our Common Prayer Book, no one is more capable of judging than your Majesty; who, from an acquaintance with the writings of our beſt Divines, and a conſtant attendance at public worſhip, have a perfect underſtanding in every thing, that relates to the ſervice of our church.

"That your Majeſty's example may long continue to excite, in all ranks of his Majeſty's ſubjects, a regard to religion and virtue, is the ſincere prayer of,

"Your's, &c. &c."

After this dedication follows the tract, which is intitled *an Introduction to the Common Prayer, containing Obſervations on the Services for Morning and Evening, Sundays, and Holy-days.* The deſign of this introduction will be beſt ſeen in the author's own words.

"Although our Liturgy, among its other excellent qualities, poſſeſſes that

of being plain and intelligible to every capacity, yet there is in this, as well as in other compoſitions, ſomething that can only be diſcovered by cloſe inſpection and frequent examination; and the plaineſt things may likewiſe be rendered more ſtriking by a little illuſtration.

"It is intended, in the following pages, to give the reſult of ſuch an examination; to ſhew the method of arrangement obſerved in the different ſervices; to explain the connection and deſign of their parts; trace the ſources from which the matter and wording are borrowed; and relate the manner in which the whole was originally formed, and has been ſucceſſively reformed, reviſed, and augmented, by the eccleſiaſtical adviſers of the crown. This ſort of expoſition will be confined to ſuch of the ſervices only as are congregational, and ſhould be underſtood by all who frequent the Church.

"As this ſhort diſcourſe on our Liturgy proceeds upon facts and reaſonings, that are to be found in the writings of Others*, it pretends to no merit of its own, but that of ſelection and brevity; and the peculiar one of being placed in company with the work to which it belongs, where it may have a chance of being uſeful to many, who would never be at the trouble of turning to other volumes. If it affords, in the peruſal, any portion of that ſatisfaction, which the writer found in his reſearch, it will attain the only ſpecies of praiſe, that is coveted in this publication."

After opening thus generally the nature of the information, which the reader is to expect in this explanation of our liturgy, the author proceeds to *the hiſtory of the Common Prayer*, which makes the firſt chapter of the introduction. After a retroſpect we view the antient practice of pre-compoſed forms of prayer, among the Jews; and, in imitation of their ſervice, among the firſt Chriſtians, and ſo through the Greek, and Latin churches, he traces the origin of our own forms from the time of Henry VIII. through the changes in the reign of Edward VI. and Queen Elizabeth, down to the reſtoration of Charles II. when the Common Prayer underwent the laſt review, and was finiſhed in the form, in which we now have it. He ſtates the ſeveral commiſſions that were iſſued by the crown for forming and reviſing this book, and the ſtatutes that were made for confirming it. After this relation of its origin, he comes to the book itſelf; he begins with the firſt rubric, which leads him to ſpeak particularly of the ſtructure and diſpoſition of the churches, the veſtments of the miniſters, and the time and place of the ſervice. He then takes a view of all the ſervices, which he calls congregational, or ſuch as are performed, when a congregation is aſſembled in the church for public worſhip; namely, the morning and evening prayer, the Athanaſian Creed, the Litany, the occaſional prayers, the thankſgivings, the collects, epiſtles and goſpels to be uſed throughout the year, for Sundays, and holy-days, the communion, the churching of women, the commination, the Pſalms, the forms of prayer to be uſed at Sea, the annexed ſervices for the 5th Nov. 30th Jan. 29th May, and 25th of October.

* "Comber, Nichols, Wheatly, Horne, and Wells, who are now mentioned once for all."

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As a ſpecimen of the manner, in which Mr. R. has endeavoured to convey a perfect underſtanding of all theſe various parts of our Common Prayer, we ſhall extract what he has ſaid upon ſome of them that are deemed more particularly deſerving of notice.

Of the Athanaſian Creed.

"This is ſaid, in the Rubric, to be *commonly called the Creed of St. Athanaſius*; whoever was the author, it has been received in the Greek and Latin church for more than a thouſand years. If any perſon ſhould ſcruple at the denying of ſalvation to thoſe, who do not believe theſe articles, they ſhould conſider, whether ſuch as hold any of the fundamental errors, that are incompatible with the articles of this creed, are not condemned in Scripture. From a perſuaſion that ſuch unbelievers were ſo condemned, it was a primitive cuſtom, after a confeſſion of the orthodox faith, to paſs an Anathema againſt all who denied it. It ſhould alſo be conſidered, that, however agreeable to reaſon every verſe of this creed may be, yet we are not required, by the words of the creed, to believe the whole on the pain of damnation. For all that is required of us *as neceſſary to ſalvation is, that before all things we hold the Catholic faith; and the Catholic faith is*, by the third and fourth verſes, explained to be *this, that we worſhip one God in Trinity, and Trinity in unity, neither confounding the perſons, nor dividing the ſubſtance.* This is all, that is required to be believed; what is brought in proof, or illuſtration of this, which makes the greater part of this famous compoſition, requires no more our aſſent than a ſermon does, which is made to prove, or illuſtrate a text. Such is the character of this creed, as far as the 26th verſe; what is from the 27th verſe to the end, relates to the incarnation of our Lord, which is expreſſed in ſuch plain terms, that no one need ſcruple about it.

"This creed is appointed to be read on ſuch holy-days, and Saints'-days as makes the repetition to come round once in every month."

Of the Litany.

"The Litany, as explained by the rubric prefixed to it, is 'a general Supplication:' in this ſenſe it was uſed by the Greeks, both Heathens and Chriſtians. Such a kind of Litany was the ſupplication made by David, in the 51ſt Pſalm, called one of the penitential Pſalms. Such was that Litany of God's appointment in Joel, (Joel ii. 17.) where, in a general aſſembly, the Prieſts, *the miniſters of the Lord, were to weep between the porch and the Altar*, and to ſay, *ſpare thy people, O Lord, and give not thine heritage to reproach*; in imitation of which ſolemn ſupplication, our Litany retains the ſame words; and is directed, by the royal injunctions, (ſtill in force) to be ſaid, or ſung, *in the midſt* of the church, at a low deſk, before the chancel-door, anciently called the *falled ſtool*. Such a Litany alſo was that agony of our Saviour, deſcribed by St. Luke, chap. xxii. 44, when, according to the words of St. Paul, *he offered up prayers and ſupplications, with ſtrong crying and tears*, Heb. v. 7.

"It appears to be a very ancient form of Litanies, for the prieſt to make ſhort requeſts, and the people to reſpond to them in ſhort ſentences. There is a Litany of St. Ambroſe in that form, agreeing in many things with our own. Gregory the Great, about A.D. 600, out of all the Litanies extant, compoſed that famous ſeven-fold Litany which as been a pattern to all the

Weſtern churches ſince, and to which ours comes nearer, than that in the preſent Roman Miſſal, wherein later popes have inſerted invocations of Saints, all which our reformers very juſtly expunged, when they adopted this excellent office. About the year A. D. 400, Litanies had begun to be uſed with proceſſions, the people walking barefoot, and ſaying them with great devotion. But theſe proceſſional Litanies, degenerating into conviviality, and cauſing ſcandal, it was decreed, by a council at Cologne, that Litanies ſhould be uſed only within the walls of the church.

"In the time of King Edward VI. and Queen Elizabeth, the Litany ſeems to have been uſed as preparatory to the ſecond, or the communion, ſervice; for by their injunctions it was ordered, *that immediately before high maſs, or the time of communion of the ſacrament, the prieſts, with others of the quire, ſhall kneel in the midſt of the church, and ſing or ſay, plainly and diſtinctly, the Litany, which is ſet forth in Engliſh, with all the ſuffrages following, to the intent that people may hear and anſwer.* This cuſtom was, to a late period, continued in ſome cathedrals and chapels; though now, for the moſt part, the Litany is made one office with the morning prayer, which, indeed, conforms with the preſent rubric; it being ordered by the rubric before the prayer for the king, to be read after the third collect for grace, inſtead of the interceſſional prayers in the daily ſervice.

"By the 15th Canon above-mentioned, when the Litany is read as a diſtinct ſervice by itſelf, every *houſeholder, dwelling within half a mile of the church, is to come, or ſend one at the leaſt of his houſhold fit to join with the miniſter in prayers.*

"There is no direction, in the preſent rubric, for the miniſter kneeling during the Litany; but this muſt be conſidered as included in the Rubric, at the end of the ſuffrages, after the ſecond Lord's prayer. It may here be obſerved, that wherever the miniſter kneels, the people do the ſame.

"In ſeveral cathedral and collegiate churches, the Litany is ſung by laymen, which ſeems an irregularity, and has given offence to many perſons, who are zealous for order and decorum in our public worſhip."

After which he proceeds to examine the various ſupplications contained in the Litany, ſhewing the order and method of them in a manner that renders them more inſtructing and impreſſive, than they are likely to be without ſome ſuch reflexions. The part which treats of the Communion ſo completely explains the deſign and application of that holy ceremony, as to ſupply the place of thoſe tracts that are uſually intitled, Companions to the Altar.

To the Pſalms is prefixed a diſcourſe on thoſe ſacred Hymns in general, ſhewing the prophetical, and ſecondary meaning of which moſt of them are capable; and pointing out how, in that ſenſe, theſe Jewiſh compoſitions become proper for our uſe, as Chriſtian Hymns. This is purſued more minutely in the titles which he afterwards gives to each particular Pſalm, and which contain, we think, ſome of the moſt uſeful hints in this introductory work. In all that is ſaid on the Pſalms, we perceive great uſe has been made of Biſhop Horne's Commentary. The following ſpecimens will give an idea of the explanatory titles prefixed to each Pſalm.

"A Pſalm

"A Pſalm of David for his victory over Goliah the giant of Gath. In a prophetical ſenſe, it is underſtood of Chriſt's victory over Satan; the exaltation of our nature in Meſſiah to the right hand of Majeſty on High, and the ſubjection of all creatures to the word of his power; as explained in Heb. 11. 6. It is accordingly one of the Pſalms appointed for the Aſcenſion Day.

"A Pſalm of David, which is partly a Thankſgiving, and partly a Prayer. This, and the two following, are the proper Pſalms appointed for the Faſt Service on the 30th of January.

"This is without a title in the Hebrew; it is conſidered in the Greek Verſion of the Septuagint, as a continuation of the foregoing Pſalm: it ſeems a continuation of the ſame reflexions and ſentiments. This is one of the Pſalms appointed for the Faſt Service on the 30th of January.

"A Pſalm of David, compoſed during the perſecution of Saul, when David was adviſed to flee to ſome retired place for ſafety. This and the two preceding Pſalms are appointed for the Faſt Service on the 30th of January."

Our limits will not allow us to exhibit more of this new ſort of work, which we ſhould willingly do, as it is highly intereſting to every perſon, who makes uſe of the Common Prayer, and is deſirous of completely comprehending the church ſervice; but perſons of that deſcription may collect, from theſe ſhort notices, ſufficient to make them deſire a more intimate acquaintance with this valuable publication, which is likely, we think, to become a conſtant *companion to the church*, among thoſe who are ſerious attendants on public worſhip.

Remarks on a late Publication, ſtyled the Hiſtory of the Politics of Great Britain and France, &c. &c. By William Belſham. Pp. 133. Robinſons. London. 1801.

The Hiſtory of the Politics of Great Britain and France, vindicated from a late attack of Mr. William Belſham. By Herbert Marſh, B. D. F. R. S. and Fellow of St. John's College, Cambridge. Stockdale. Pp. 136.

IN every war the queſtion of aggreſſion is a queſtion of hiſtorical fact, to be determined by means of an inveſtigation of thoſe tranſactions between the two countries, which have any relation to their mutual differences, or which can throw any light on the motives by which they have been reſpectively induced to take up arms. In this manner the above queſtion, as it relates to the preſent war between Great Britain and France, has been moſt ſucceſsfully treated in ſeveral publications*; which have demonſtrated, by the evidence of

* Particularly in "The Real Grounds of the War," by John Bowles, Eſq. "A Letter to the Earl of Lauderdale," by John Gifford, Eſq. and in the anſwers of both thoſe writers to Mr. Erſkine. The ſame queſtion, as it relates to the continental war, is very fully treated in the third diviſion of Mr. Bowles's "Reflections on the Political and Moral State of Society at the Concluſion of the 18th Century," under the title of "The Origin of the War."

indiſputable facts, that France was the aggreſſor, not only by commencing the war without any provocation from Great Britain, but by a conduct, previous to the war, ſo inſulting and injurious, that it would have completely juſtified Great Britain in firſt reſorting to hoſtilities—while the latter country was not chargeable, nor, in point of fact, *charged* by her adverſary with a ſingle act which, according to any principle of the laws of nations, could be conſtrued into a juſt cauſe for offence. The publications in which theſe important truths have been eſtabliſhed may be preſumed to be incontrovertible; for, notwithſtanding the zeal which faction has diſplayed in the cauſe of France, no attempt to controvert them has been made. But though the partizans of France have ſhrunk appalled from a controverſy, in which they knew they could not ſafely engage, they have conſtantly endeavoured by vague, general, and unſupported aſſertions, to perſuade thoſe who are not in the habits of inveſtigation, that the guilt of aggreſſion lies at the door of this country; and many perſons have been induced, by dint of repetition, to give ſome credit to a ſtatement, the falſehood of which had been repeatedly and publicly proved. The cauſe of truth, (a cauſe which now, more than ever, involves every thing dear to man) was, therefore, greatly indebted to Mr. Marſh, for undertaking a complete and regular Hiſtory of the Politics of Great Britain and France, during ſo long a period as nearly eighteen months previous to the war; that is, "from the time of the conference at Pilnitz to the declaration of war againſt Great Britain." It is plain that ſuch a work, if executed with fidelity, muſt put it in the power of every individual to judge for himſelf, reſpecting the queſtion of aggreſſion. Indeed, upon the appearance of Mr. Marſh's publication, we conſidered that queſtion as for ever laid to reſt; and many perſons who, till then, perſiſted in their cavils againſt the Britiſh government, reſpecting the origin of the war, if not convinced, were ſilenced.

But Mr. Belſham, it ſeems, is neither to be convinced nor ſilenced upon this ſubject. In his remarks on Mr. Marſh's Hiſtory, he declares, that "he ſtill conſiders the heads of adminiſtration as the grand original aggreſſors in the preſent quarrel." In thus maintaining his original opinion againſt the hiſtorical proofs advanced to the contrary by Mr. Marſh, (to whoſe work Mr. B.'s "Remarks" muſt be conſidered as a reply) it was incumbent upon him either to diſprove the fidelity of Mr. M.'s ſtatements in point of fact, or to ſhew that ſome one of the facts contained in thoſe ſtatements, amounted to an aggreſſion on the part of Great Britain againſt France. But Mr. B. has done neither the one nor the other. He has neither denied the exiſtence of any one of the facts related by Mr. M. nor has he ſhewn that any act aſcribed to Great Britain was really aggreſſive. Neither has he charged Mr. M. with the ſuppreſſion of any fact of that deſcription. Nay, he has not even ventured to controvert any of thoſe facts by which Mr. M. has demonſtrated that the conduct of France, even *before* her declaration of war, was injurious, inſulting,

and

and aggreſſive; that her declarations and explanations were falſe and perfidious; that ſhe was guilty of the groſſeſt violations of exiſting treaties; that, in ſhort, her behaviour both to ourſelves, and to allies with whom we were connected by the cloſeſt ties of friendſhip and common intereſt, was, in various inſtances, ſuch as would have fully juſtified us, according to the undoubted principles of the laws of nations, in declaring war.

Such omiſſions in ſuch a work amount to "confirmation, ſtrong as proofs of Holy Writ," that Mr. Marſh's hiſtory is faithful, authentic, and concluſive; and that it eſtabliſhes, beyond the poſſibility of refutation, the guilt of France, and the innocence of Great Britain in the preſent war. It is thus that the cauſe of truth is often promoted by the attacks of its enemies. And the friends of that cauſe are inexpreſſibly obliged to Mr. Belſham, for the aid he has thus afforded it, (though unintentionally, and with no good deſign) on a queſtion of the utmoſt importance to the welfare of mankind.

Mr. B. having omitted every thing that was neceſſary to invalidate in any degree, the publication which he profeſſes to confute, our readers will naturally be curious to know in what manner he carries on his attack. They will, doubtleſs, give him full credit for his ingenuity when they learn that he has been able to fill 132 pages with the moſt hoſtile remarks on an hiſtorical work, of which he does not attempt to diſprove a ſingle fact. But that work contained, as might be expected, not merely facts, but occaſional inferences and reflections. Theſe, however, though calculated, when juſt, to caſt an additional light upon the narration, are not to be conſidered as eſſential parts of a publication, the ſubſtance of which is matter of fact, and which, though it had not contained a ſingle inference or reflection, would have been amply ſufficient to enable the reader to decide upon the merits of the conteſt. But they afford Mr. Belſham an opportunity of favouring the public with his remarks; and that gentleman, though he dares not attack the main body of evidence which Mr. M. has brought forward, on the ſubject of aggreſſion, diſplays his zeal and his activity, in ſkirmiſhing with ſome of the outpoſts and foraging parties, which are moſt expoſed to his aſſault. This mode of fighting is a tacit acknowledgment of his inability to meet his antagoniſt in the field.

Although the reſult of ſuch ſkirmiſhes cannot, in any way, be deciſive of the controverſy, yet our readers may be deſirous of knowing whether, even in *them*, Mr. Belſham has been able to gain any advantage. Of this they ſhall be enabled to judge for themſelves by witneſſing a few of the encounters. For in every inſtance, even in his moſt advanced parties, Mr. M. is on his guard, and ready to repel every attack. Whether he be able to do ſo will be made to appear by quoting a few correſponding paſſages in both works. We ſhall firſt, however, preſent to our readers the following general obſervations made by Mr. M. on the attack made on him by his adverſary.

"His objections, as I have already obſerved, relate, not to the *facts*, which

which I have alledged, but to the *uſe* which I have made of thoſe facts, and the *inferences*, which I have deduced from them. My two "fatiguing volumes," as Mr. Belſham calls them, (and not without reaſon, as they were undoubtedly fatiguing to *him*) are accuſed of containing, not only "harſh, forced, and perverſe conſtructions,"* but even "*innumerable* fallacies and miſrepreſentations."† In ſupport of this accuſation, which, it muſt be confeſſed, is a pretty extenſive one, Mr. Belſham has collected, from various parts of my hiſtory, ſuch examples, as, in his opinion, clearly demonſtrate, either a perverſeneſs of conſtruction, or a fallacy of reaſoning. Theſe examples therefore ſhall be very minutely examined, in the order of the chapters in my hiſtory, to which they relate. And, ſince my prudent adverſary has not only, (as we may reaſonably preſume,) ſelected ſuch examples, as were the moſt ſuitable to his purpoſe, but has himſelf declared, that he propoſed to examine my "*principal* arguments," and to neglect only what he calls *minutiæ*; ‡ ſince he has likewiſe admitted, that, "if the *principal* points at iſſue are placed in a juſt and clear light, it will be eaſy to decide on the merit of *ſubordinate* conſiderations," ‖ he can have no objection to let the charge, which he has brought againſt me, depend on the validity of thoſe examples. But if the *majority* of thoſe examples, inſtead of militating againſt the accuſed, ſhould prove only ſtrange miſrepreſentations, on the part of the accuſer, he will have juſtly brought down the condemnation of the public on his *own* head."

Mr. Marſh in his hiſtory had deduced the pacific diſpoſition of the Britiſh government, in the year 1792, from the following meaſures adopted by that government in 1792; the abolition of taxes, the diminution of the land forces, and the reduction of the number of ſeamen in his Majeſty's pay to 16,000. And he juſtly infers from the propoſal made in the French national aſſembly, by the committee for naval affairs, a few weeks after the reduction of the Britiſh force, to augment the number of ſeamen in the pay of France to eighty thouſand, that "the conduct of the National Aſſembly unavoidably excited the ſuſpicion of a hoſtile diſpoſition toward England." On this inference Mr. B. obſerves——

"It might naturally be ſuppoſed, judging from the repreſentation of Mr. Marſh, that 80,000 ſailors were at this time actually engaged in the ſervice of France; whereas M. Lameth meant merely to ſtate, that completely to man the navy of France *in caſe* of a naval war would require that number; and no addition whatever was in fact made to the naval force then on foot.§ Indeed this would have been a ſtrange time to have indulged their *inclination for a naval war*, with a land war in full proſpect, when, according to the report of M. de Molleville, the marine miniſter, quoted by Mr. Marſh himſelf, *ſome pages before*, the French ſailors were almoſt univerſally in a ſtate of inſurrection, and he even declared that he ſhould have found it difficult to induce any officer to accept the command of a ſhip of war."

To this Mr. M. replies:

"But the committee moſt earneſtly recommended the *immediate* execution of this plan; of which Mr. B. could not have been ignorant, becauſe I quoted the following paſſage from their report—'It is in the name of thoſe

* P. 82. † P. 83. ‡ P. 3. § P. 83.
‖ Viz. twenty-one ſhips of the line, and 21 frigates. *Vide* Report.

troops

troops, whoſe courage always ſupported the honour of the French flag—that your committee requeſt you, *not to defer* the organization of the naval artillery, and of the naval troops.' It was certainly therefore not intended, that the propoſed augmentation ſhould take place, merely *in caſe* of an attack from Great Britain, becauſe at the time, when it was propoſed that the augmentation ſhould take place, there was not the moſt diſtant proſpect of any ſuch attack. Mr. Belſham's *caſe* therefore can denote only the caſe of an attack on the part of France. But ſays Mr. Belſham, 'it would have been a ſtrange time to have indulged their inclination for a naval war, with a land war in full proſpect, when, according to the report of M. de Molleville, the marine miniſter, quoted by Mr. Marſh himſelf ſome pages before, the French ſailors were almoſt univerſally in a ſtate of inſurrection,' &c. Now it is true that I quoted M. de Molleville, not ſome *pages*, but two *chapters* before, to prove that the French ſailors, in the *autumn* of 1791, were in a ſtate of inſurrection. But does it follow therefore that they were in the ſame ſtate in the *Spring* of 1792? As well might Mr. B. have quoted a newſpaper, containing an account of the inſurrection at the Nore in May 1797, to prove that the ſailors of Lord Duncan's fleet were in a ſtate of inſurrection, in the following month of October. And as to the argument, that the probability of ſoon engaging in a war by land muſt have prevented all thoughts of engaging likewiſe in a war by ſea, though it might be applied to cautious ſtateſmen, who regulate their conduct by the rules of common prudence, yet it is wholly inapplicable to a ſet of enthuſiaſts, who declared, that "vaſt ideas, grand deſigns, and an object ſublime and difficult, were neceſſary to form men and a great nation," who made no ſcruple to aſſert, that they were reſolved "to break with *all* the courts"—"to ſet *all Europe* at defiance,"—"to ſet the *four corners of Europe* on fire."*

Mr. B. aſſerts that Louis XVI. was "a traitor to the conſtitution which he had ſworn to defend." P. 18. This remark, though not immediately connected with the ſubject in diſpute, deſerves notice, as it affords Mr. M. an opportunity of refuting a calumny with which the enemies of monarchy have often aſperſed a virtuous and unfortunate prince.

"Now it was in September 1791, that Louis XVI. accepted the new conſtitution: and from this time to the time of his depoſition he had done no one act, which warranted the National Aſſembly (according to the conſtitution, which *they* likewiſe had ſworn to defend) to take ſo ſevere a meaſure. If Mr. Belſham will take the trouble to examine Ch. II. Sect. I. Art. 4, 5, 6, of the conſtitution of 1791, he will find three caſes particularly ſpecified, in which, and in which *alone*, this conſtitution declared the throne vacant: firſt, if the King refuſed to take the oath: ſecondly, if he placed himſelf at the head of a foreign army, deſtined to act againſt France; thirdly, if he quitted the kingdom. But Louis XVI. had been guilty of none of theſe offences. That he had taken the oath Mr. B. himſelf admits; and every one knows, that he neither put himſelf at the head of a foreign army, nor that he quitted the kingdom. He did not even *attempt* to quit the kingdom, after he had accepted the conſtitution; and ſophiſtry itſelf will hardly venture to quote the attempt, which he made, *before* he accepted the conſtitu-

* "See the Hiſtory of the Politics, Ch. vii. Notes 14, 15, 16; 34."

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tion, unleſs it can be proved, that a man is bound by a contract before he has made it. Not Louis XVI. therefore, but the Members of the National Aſſembly were traitors to the conſtitution which they had ſworn to defend."

Mr. Marſh in his hiſtory had, in a moſt clear and ſatisfactory manner, proved that the re-call of Lord Gower from Paris, after the revolution of the 10th of Auguſt, 1792, was not only perfectly juſtifiable, but that it was the moſt prudent meaſure which, under the then exiſting circumſtances, the Britiſh government could adopt. He ſhews that this re-call was not only not calculated to give offence, but that it actually did *not* give offence to the new rulers of France. On this ſubject he obſerves, that there were only three poſſible modes which could be adopted by the Britiſh government—either to let Lord Gower continue in Paris, in a private capacity: or to renew his diplomatic relations by freſh letters of credence: or to recall him. The firſt, Mr. M. obſerves, would, in all probability, have produced rather diſcontent than ſatisfaction. The ſecond, was almoſt as impracticable as inexpedient. For if new letters of credence had been granted, his Lordſhip muſt have been accredited either to the Executive Council, or to the National Aſſembly. But the very title of the Executive Council, Conſeil Executive *proviſoire*, clearly indicated that its inſtitution was merely *temporary*; and the National Aſſembly had, in the night of the 10th of Auguſt, pronounced its own diſſolution, and ordered the election of a National Convention. All authorities in France were therefore at that time merely *tranſient*—and the moſt prudent part which England could take, was to wait, at leaſt till the new conſtitution had been determined by the National Convention, for which purpoſe it was ordered to aſſemble. The recall of the Britiſh ambaſſador was then the only ſtep that could with propriety and prudence be taken; and it was no breach of neutrality, eſpecially as in the letter of recall the moſt ſolemn declaration was made, that *it was not the intention of the Britiſh government to interfere in the arrangement of the internal affairs of France*—and no offence was actually taken at the recall; for the French miniſter, Le Brun, declared to the National Aſſembly, that "the Britiſh ambaſſador had left *a ſatisfactory teſtimony of the ſentiments of his court.*"

In reply to all this ſolid reaſoning Mr. Belſham has nothing better to advance than the moſt looſe and declamatory obſervations. He ſays——

"But the recal of the Ambaſſador was neceſſarily productive of the higheſt political inconvenience. It was an unprovoked and flagrant inſult to the French nation, and it was by all perſons of political diſcernment in both countries regarded as ominous of future animoſity, contention, and war; occaſioning as it did a mighty ſhock to the feelings of that high-ſpirited and gallant people, who carry to a pitch which borders even upon the romantic, their ideas of the point of honour."

And in ſupport of his opinion, that the recall was an interference in the affairs of France, he quotes a paſſage from a ſpeech of Briſſot, in Jan. 1793. Mr. Marſh's reply is pointed and concluſive.

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"But it will certainly be allowed, that Le Brun, who was at that time the French miniſter for foreign affairs, is at leaſt as good authority on this ſubject, as Briſſot: and Le Brun ſignified to Lord Gower himſelf, that he did *not* conſider the behaviour of the Britiſh cabinet on that occaſion, as an interference in the affairs of France.* He ſaid likewiſe, in his report to the National Aſſembly, a few days after Lord Gower quitted Paris, that the Britiſh ambaſſador had left a *ſatisfactory teſtimony of the ſentiments of his court.*'† Le Brun declared further, in his Letter to Lord Gower, not only that the French nation confided in the juſtice, the moderation, and the impartiality of the Britiſh cabinet,' but likewiſe that 'this confidence was *founded on facts.*"‡ Yet Mr. Belſham, in defiance of Le Brun, has ventured (p. 25) to accuſe the Britiſh cabinet 'of an hollow neutrality of *words*, contradicted by her own public *act.*' If Mr. B. objects to the teſtimony of Le Brun, yet he will hardly deny a well authenticated fact, that the Britiſh cabinet, about the time of Lord Gower's recall, again was ſolicited to join the coalition, and again refuſed. ‖ Its aſſurances of neutrality therefore were confirmed, not contradicted, by its actions.

"But, if the Britiſh government intended to remain neutral, why (exclaims Mr. Belſham, p. 23) did Lord Gower depart at all? The anſwer to this queſtion he will find at full length in Chap. IX. of my Hiſtory; and therefore it is unneceſſary to reply to it again."

The ſubſtance of this anſwer we have given above. An inſtance of groſs ſuppreſſion and inſincerity on the part of Mr. Belſham then occurs.

"But (ſays he) Baron Blohm, the Daniſh ambaſſador at Paris in Auguſt 1792 (p. 107) did not immediately retire from the French territory in conſequence of the events of that month.' 'True, (replies Mr. Marſh) he did not retire *immediately*, and I told Mr. Belſham ſo in Ch. IX. I told him likewiſe the reaſon, namely, that Baron Blohm was too ill at that time to leave Paris immediately: for he actually received letters of recall from the Court of Denmark, as I related very diſtinctly, though Mr. Belſham has thought proper to ſuppreſs this material circumſtance, and thus to let his readers imagine, that the Daniſh ambaſſador was *not* recalled.

Mr. Marſh triumphantly proceeds.

"Laſtly, Mr. Belſham (p. 22) repreſents as highly meritorious the conduct of the new French government, in permitting Mr. Chauvelin to remain in London, after Lord Gower was recalled from Paris.—But Mr. Chauvelin actually *was* recalled: his letters of recall were brought over to him by Mr. Noel, afterwards ambaſſador at the Hague: and Mr. Chauvelin procured a revocation of the order by uſing the following argument: 'That though he

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* "Le Brun in his Note to Lord Gower, (juſt before his Lordſhip quitted Paris) ſpeaking of the aſſurances of neutrality, with which the recall of the Britiſh ambaſſador was accompanied, ſaid, "This aſſurance appears to be the reſult of the attention, wiſely reflected on, and ſolemnly expreſſed by his Britannic Majeſty, *not* to interfere in the interior arrangement of the affairs of France.' See the original quoted in the Hiſt. of the Politicks, &c. Chap. IX. Note 2.

† Ch. IX. Note 12. ‡ Ib. Note 11. ‖ Ib. Note 13.

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was not well with the Engliſh miniſter, yet he was perfectly ſo with Mr. Fox and ſome other members of oppoſition, and that it would not be prudent in France, *to loſe the fruits of his labours with theſe gentlemen and their ſubſequent ſervices*, for a vain form of diplomatic etiquette." Of this fact, which is very well authenticated, Mr. B. could not have been ignorant, becauſe I have quoted it twice in the courſe of my hiſtory :* and therefore, if he had been wiſe, he would have ſaid nothing about the *merit* of the French government on this occaſion."

Though we doubt not that our readers are already convinced, that the only weapons by which Mr. Belſham has attacked Mr. Marſh are ſophiſtry and miſrepreſentation, we cannot refrain from giving another ſpecimen, and a very notable one it will be found, of the manner in which he employs thoſe weapons. In proof of the perfidy and hypocriſy of the Executive Council of France, Mr. M. in his hiſtory, had cited the order of that Council to General Miranda, to invade the Dutch territories; which order was iſſued only thirteen days after the promiſe made by M. Chauvelin, on the part of the French government, " not to attack Holland while that power confined itſelf, on its part, within the bounds of ſtrict neutrality"—and two days previous to an acknowledgement of Briſſot, in the National Convention, that *the Dutch government had even, till then, preſerved the moſt ſtrict neutrality*. The order was given at length in the hiſtory, and it thence appears that it was *abſolute* in itſelf; that Miranda was commanded to put it in execution *as ſoon as poſſible*; and that he was expreſsly told " there is no time to loſe," and " the whole depends on promptitude and ſecreſy." He was alſo directed with his army to reach the province of Zealand " *within twelve days at furtheſt.*"

Notwithſtanding all this Mr. Belſham has ventured (as Mr. Marſh obſerves) to term the order ſent to Miranda—

" A *proviſional* order :" and to convert the twelve days, which Miranda was commanded *not to exceed*, into twelve days, which Miranda was ordered *to wait*. Nor does Mr. Belſham ſcruple to aſſert, that the French government allowed the twelve days ' *for the expreſs purpoſe of receiving an anſwer*' from England. And in order to impreſs this idea more ſtrongly on the minds of his readers, he ſays, p. 78, ' *that interval of time being no doubt deemed ſufficient for the reception of the ultimatum of England.*"

On this groſs perverſion Mr. M. obſerves.

" Here Mr. Belſham has outdone himſelf; and I confeſs that, though the long habit of hearing the groſſeſt falſehoods during an eight years war, has enabled me to bear them with almoſt a ſtoical apathy, I found it difficult to ſuppreſs my feelings, when I firſt obſerved this ſhameful diſtortion, this daring defiance of documents, of which the writer could not have been ignorant. Indignation however ſoon yielded to another emotion, when I perceived that Mr. Belſham himſelf, immediately before the words, ' that interval of time, &c.' had literally copied the expreſſion uſed in the order ſent to Miranda ' twelve days *at furtheſt.*' For by preſerving this expreſſion entire, he has let every thinking reader diſcover, without any other aid, that Miranda was limited, not in regard to how *ſoon*, but in regard to how *late*,

* " Ch. XIII, note 34, and again at the end of ch. XVI."

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the attack on Holland was to commence: and consequently in his attempt to persuade the public, that Miranda was ordered to *wait* twelve days, he has shewn as great a want of dexterity, as of something else."

(To be continued.)

Randolph's *Sermons.*

(*Concluded from* P. 302. VOL. VIII.)

HAVING already given our observations on this volume much at length, we now proceed to the completion of our task, and, without farther comment, to make our promised extracts.

We begin with a passage which our conviction of its importance to the political as well as religious welfare of our country, the great object to which our labours are devoted, renders peculiarly interesting to us in our professional and censorial character.

"From corruptions of which polluted, and from superstition which disgraced, the altars of religion, from the purgatory of priestcraft, and from the intercession of saints, it was natural for the reflecting mind to revolt; and the pointed ridicule that exposed, as well as the serious argument that refuted found admirers and patrons among all who felt for the dignity of God's sanctuary, and for the simplicity of his holy worship. But a confutation of error which alone engaged the hearts and thoughts of the wise and good, soon became a mischievous weapon against the truth in the hands of the infidel and profligate. The removal of prejudices masked their hostility to all belief, the defects of one part of Christ's church disguised their plan of compleating its total destruction, and under the pretence of purifying the stream of Christianity, they were in reality employed in efforts to cut off its source, and dry up the fountain head.

"Wise in their generation, they knew that the instrument must be fitted to its work; that man's social duties were intervoven in his very nature; and that to overturn and to destroy, would not be effected by a momentary delirium, or through a series of unconnected acts. They knew, that human reason must first shake off all dependance upon religion, and human weakness be deprived of its support and consolation; and then, as it has too fatally proved, the rampart opposed to his passions being broken down, that man would be ready to enter at the breach, with a ferocity suited to his frightful transformation.

"What might have been matter of opinion, is in these our days confirmed by facts. A systematic conspiracy against the religion of Christ, subtle in its operations, and determined in its object, has been unfolded to us with all its horrid testimony. And when we behold a civilized and courteous nation changed of a sudden into a mass of murderous plunderers; when we behold a people, once polished in their habits, and gentle in their manners, breaking down every fence of decency, and sweeping away with infuriate barbarity the affections and the charities of social life; it is only from such testimony, that we can account for this wild waste of happiness; it is from such testimony, and from the punishment that has followed those who boast a freedom from superstitious bondage, that we ought to be taught the value of Christian dependance. And though, without any presumptuous decision, it may be affirmed, that

tribulation

tribulation is come upon the earth, that *men's hearts are failing them for fear*, and that *many falſe prophets have ariſen, and deceived many*; yet are we aſſured, that amidſt the darkneſs of the perilous ſtorm, there is a light ſown for the righteous; and that he, who is *the ſame yeſterday, and to day, and for ever*, will cauſe the very wrath of men to praiſe him—will, in due time, make manifeſt the ways of Providence, and ſhew the wicked enſnared in the traps they had laid for others.

"From the progreſs of crime, and from the picture of miſery, we willingly turn to ſcenes of milder aſpect—to a country of Chriſtian hope, and hitherto protected by a Saviour's love. But even in the Britiſh ſoil the ſeed of infidelity has fixed its root, and is now ſpreading wide its poiſonous plants in all directions.

"To the daring ſpirit of avowed atheiſm our minds are not yet tempered; but the alarming popularity of writings, which have nothing to recommend them, but the rant of blaſphemy, the diſturbance of eſtabliſhed order, and the defiance of all authority, human and divine, are among ſymptoms that portend a defection from Chriſt, rather than a long-ſuffering for his faith. Iſſuing from the ſame licentious ſchool, how many teachers, with an inſolent tenderneſs for the public welfare, have ſtepped forth to inſtruct us! Our ſhelves are crowded with pretended diſcoveries in nature, to falſify the work of God, and the hiſtory of his creation. We have ſyſtems of morality, patched together from broken fragments of revelation, to diſprove the exerciſe of God's will, or the neceſſity of his law; and we have eſſays on man's origin and progreſs, which take him out of the hands of his Creator, and leave him to mould the form, and to compleat the ſum, of his own happineſs. Inſtead of aſking of the days that are paſt to teach us wiſdom, we ſeek for it in a ſpeculative diſcuſſion, or in a partial experiment; and humility, the key that would open the treaſures of eternal life, is buried under the rubbiſh of philoſophic pride and deluſive theory. Thus the brighteſt talents have been led into error, have oppoſed probabilities to the ſure word of God, and denied demonſtration, in order to avoid belief.

"Baneful, however, as theſe fruits have proved, they are happily placed beyond the reach of many; but the branches that bear them, are of wide extent and abundant produce; and the crafty enemy of the human race is every where, and in every ſhape, aiding and tempting the unwiſe to pluck and eat. I advert to thoſe looſe and licentious publications, which, making the feelings a pander to the paſſions, diſſolve the force of every moral precept, and extract the ſting of guilt from every known ſin; or which, quietting the fears of man by appealing to the mercy and goodneſs of God, diſpoſe at will of his juſtice and indignation. I advert to that fatal curioſity, which, with the genius of a neighbouring country, has imported a wildneſs of imagination, that deſpiſes ſober reſtraint; a fictitious morality, that degrades religion; and abandoned principles, that pollute common life. I advert to thoſe dramatic repreſentations, which, by beſtowing on vice the attractions of virtue, and through the recommendatory ſplendour of ſome popular qualities, bribe the integrity of the judgement, in its deciſion on the worſt of conduct and the baſeſt of characters. And when (to reſume our metaphor) theſe are branches of the ſame fatal tree, which has been planted on the ruins of kingdoms, and watered with the blood of their inhabitants, is it *a tree to be deſired to make one wiſe?* Is it a time to ſee it naturalized in our Engliſh ſoil? Is it a time to be ſilent, when ſo many thoughtleſs beings are aiding its growth, and grafting its pernicious ſcions on the faireſt ſhoots in the Chriſtian vineyard."

On

On the canting affectation of liberality, which, in theſe days of *Latitudinarianiſm*, leads many who call themſelves Chriſtians, to make the moſt dangerous conceſſions to their crafty opponents, we have the following ſpirited remark on the conduct which ought to be adopted by every believer.

"But when he ſees this ſtrong poſt of Chriſtianity neglected, or given up, by thoſe who are pledged to maintain her cauſe; when he ſees thoſe, to whoſe protection the fortreſs of truth is entruſted, abandoning its outworks and weakening its defence, is it not his duty to ſound the alarm? or ſhall he ſcruple to call it deſertion in the ſoldier of Chriſt, to leave the citadel thus expoſed to the nearer approach of the enemy.

"If Chriſtianity be true, it is true in every part, and in every period of time: the creation, the redemption, the ſanctification of man, all began together in the Almighty councils, and all move on in divine proceſſion, the diſtinct, but co-ordinate, the peculiar, though confederate, offices of the ſame great and glorious Being. And if its heavenly Author be the end of all the law and the prophets; if the teſtimony of Jeſus be the ſpirit of prophecy, ſuch teſtimony muſt have been the leading object of every preceding revelation."

Again—

"Man never had but one teacher, though he may have ſubmitted to many maſters; from the natural world he was to be led to the ſpiritual, from viſibles to inviſibles; and the knowledge of the true GOD is involved in the knowledge of the works of his creation. Without the Moſaic baſis, what viſionary ſuperſtructures have been raiſed by many who would build up to heaven, but they have been gazed at and admired, and then tumbled into ruin, each in his turn, for want of a foundation. Had we not been accuſtomed to concede too much to the powers of human reaſon, we ſhould have learnt, that divine architecture needed the explanation of its divine architect; we ſhould have found the inſpired author of the Pentateuch to be the moſt faithful hiſtorian, the wiſeſt of legiſlators, and the ſoundeſt philoſopher. Nay, we venture to aſſert, upon the moſt ſatisfactory proofs, that in proportion as diſcovery has taken place of conjecture, and experiment filled up the void of theory, the grand and awful ſcene of creation, as exhibited to our view in the firſt chapter of Geneſis, accords with the known principles of material agency, and diſpoſes of the elements in a manner conſiſtent with their viſible and immediate properties."

The next brief extract we have peculiar pleaſure in impreſſing on our readers, not becauſe the argument is altogether new, but becauſe it is, in our opinion, unanſwerable.

"From the oppoſer of original ſin, and from the preſumptuous derider of atonement, we would alſo aſk ſome reaſonable ſolution of the origin of ſacrifice. Will they make it conſiſtent with any natural idea, will they diſcover in the blood of an innocent victim any thing recommendatory in itſelf of the offerer's ſuit and devotions? And though they ſhould clear away, what they term, a load of ſuperſtition from the Chriſtian worſhip, they will find it incumbring every altar of their favourite natural religion; they will find theſe abſurdities forming the ſignificant, and generally indiſpenſible, part of all

religious ceremonies; and however diſgraced, as we are ready to allow, with every abominable pollution, though retaining nothing to perfect the ſervice, or to purify the offering, ſtill in its expiatory form, in its propitiatory hopes, the ſacrifice of heathen nations preſerves the features of that ſacred and ſolemn office, which was ordained to keep up the remembrance of guilt, till the full and perfect ſacrifice, oblation, and ſatisfaction, was made by an eternal Mediator for the ſins of the whole world."

On the proper uſe and application of the Holy Scriptures to purpoſes of edification, Dr. Randolph thus expreſſes himſelf:

"Admitting the Bible to be the written word of God, and an authentic narrative of events, under his immediate guidance and direction; it is a hiſtory in which every human being is concerned, and it muſt be a revelation of duties of permanent and perpetual obligation. The object of it is the inſtruction of man created after the image of his Maker; and whatever may have been the mode or degree of divine communications, the tendency of them has been the ſame; the revelation, the prophecy, and the miracle, all conſpire to promote one heavenly purpoſe: they are only the different parts of a building unto GOD, Chriſt being the chief corner-ſtone; and the work of redemption, which neither the paſſions of men have fruſtrated, nor any convulſions of nature altered, will remain firm and immoveable upon the *rock of our ſalvation*, till the whole be completed in the final deliverance of the faithful.

"If we loſe ſight of this grand and gracious deſign, every thing that has paſſed, or is now paſſing, in the world, becomes a confuſed revolution of events; which, like the waves of the ſea, beat upon the ſhore of time with a momentary noiſe, and ſoon ſink into the calm of oblivion: the promiſes and rewards, the threatenings and the puniſhments, the deſtruction and deliverances, which appear as invariable conſequences of man's obſervance or neglect of his duties, ceaſe to be admonitions and examples recorded for our inſtruction, no longer vindicate the ways of GOD to man, but preſent a ſeries of marvellous occurrences, of which a lapſe of ages may be allowed to eraſe the remembrance, or which temporal eaſe and immediate ſecurity forbid us from connecting with any perſonal or national application."

In the ſermon, on the Feſtival of the Nativity, we find the caſe of the Jews, with reſpect to their rejection of Chriſt incarnate, ſtated in ſo able and maſterly a manner, that we anticipate the concurrent approbation of every friend to true religion who enters into the Author's argument.

After the copious ſpecimens which we have given of the work itſelf, we muſt neceſſarily be very brief in our excerpts from the notes, which are, however, highly curious and entertaining. Two only we ſhall extract: the firſt relates to the moſt important topic of *Public Education*; and the evil complained of is one of ſuch magnitude, ſo dreadful in itſelf, and ſo deſtructive in effects, that we truſt it will not, as hitherto, be paſſed over without notice, but become the ſubject of deep inveſtigation, and moſt ſerious inquiry. The ſecond note on the Popularity of certain peſtiferous Writings, is, in ſome degree, connected with the firſt.

"It

" It is with painful remark I here confeſs to allude to the ſyſtem of public education; and reflecting, as I do, that after many years employed in claſſical attainments, in ſeeking knowledge in the Lyceum, the Portico, and the Academy, I had not advanced a ſtep in the only knowledge that was to make me wiſer, happier, or better; I moſt cordially join my voice to that of my friend and ſchool-fellow, Dr. Rennel, as well as to that of another champion in the Chriſtian cauſe, who followed us in the ſame miſtaken paths of ſcience, and with whoſe ſentiments I am proud to concur, in deprecating that inattention to ſerious concerns which is ſo viſible in our greateſt and beſt-endowed ſeminaries. I ſcruple not to affirm, that our ſenate and our bar are now exhibiting, in many inſtances, the fatal conſequences of this neglect; and that amidſt the exertion of the nobleſt faculties, the diſplay of the brighteſt talents, religion has too often to weep over a total indifference to her duties, an habitual diſregard for the providence of God, the goſpel of his Son, and the ſacred inſtitutions of his ſervice." *

" The Oracles, and the Age of Reaſon, ſeem exactly ſuited to each other; and Knaves and Infidels have only to throw off the ſober habits of religion, and renounce their Redeemer, to eſtabliſh their proficiency in the ſcience of truth and morals. The melancholy reſult of all our illumination at the cloſe of the eighteenth century is, that the bold and blaſphemous aſſertions of Thomas Pain have ſuperſeded the authority of the holy Scriptures, and the deiſtical jargon of Mr. Godwin has changed the moral and religious principles of many a weak and conceited youth into wild and groundleſs ſpeculation. It has been whiſpered to us, that this gentleman's *philoſophiſm*, with all its attendant and licentious apparatus of novels and plays, forms a conſiderable part of academic ſtudies. If the report be true, we ſhall ſoon taſte the bitter waters flowing from ſuch a ſource.

" Of the quantity and quality of improvement to be gained in the ſchool of Mr. Godwin, a judgment may be formed from the ſpecimens already afforded by ſome of his profeſſed diſciples; for impiety, blaſphemy, and impurity, are not only publicly proclaimed from the preſs, but become a traffic of profit, in a country of religious hope and dependence."

" To thoſe faithful guardians of our morals, who *have weighed Mr. Godwin* in *the balance*, and *recorded his value*, the public are much indebted; would I could ſay as much of others, who, aſſuming the title, and as profeſſed arbiters of literary merit, *Nullius addicti* (as they tell us) *jurare in verba magiſtri*, are giving circulation, under the veil of candour and liberality, to works of the moſt profligate and pernicious tendency; and are only withdrawn from the ranks to act as pioneers to the hoſt of Infidels, who are preparing their aſſault againſt the fortreſs of Chriſtianity."

Having thus, we hope, done juſtice to the production of this able divine, we have now to expreſs our concern that he has in any inſtance condeſcended to adopt a ſpecies of argument againſt which, in diſcourſes from the pulpit, we take this opportunity of entering our moſt

* " Vide note to Dr. Rennell's admirable ſermon before the Society for promoting Chriſtian Knowledge; and the preface to Mr. Giſborn's laſt publication, though not leaſt in fame, ' A Familiar Survey of the Chriſtian Religion."

ſolemn proteſt: we mean the uſe of ridicule *, or the adoption of any language which can aſſume the appearance of a ſneer. † In polemical and controverſial works deſigned for the cloſet, this weapon ſhould be uſed with extreme caution and delicacy; from ſermons it ſhould, in our opinion, be *totally excluded*. We wiſh to make this remark once for all, and we truſt that our theological friends will not conſider it as adopted on light grounds, or urged without reaſons of adequate cogency.

We obſerve that Dr. Randolph aſſumes a fact as certain, concerning which there has been no inconſiderable diſcrepancy of opinion in the learned and critical world. "Remember them," ſays St. Paul, "which have the rule over you." P. 4. The paſſage is in the 13th Ch. of the Epiſtle to the Hebrews. Of the plenary inſpiration of the writer of that epiſtle, we entertain no doubts—of its tranſcendent excellence, and the diſtinguiſhed rank it holds in the ſacred canon, it is impoſſible to ſpeak too highly; but we are not prepared to aſſert that it is poſitively to be aſcribed to the apoſtle St. Paul, nor are we of opinion that there is evidence, internal or external, which amounts to an eſtabliſhment of the fact. But this would lead us into too wide a field of controverſy, and into diſquiſitions inapplicable to our ſubject. ‡

Miſcellaneous Poems. Dedicated to the Right Hon. the Earl of Moira. By William Thomas Fitzgerald, Eſq. 8vo. Pp. 206. 9s. Wright. London. 1801.

THE Author of theſe poems has long been eſteemed in private life for his companionable qualities, his readineſs to promote the purpoſes of benevolence, and his open manly loyalty. Many of the productions which this volume contains, have, as he tells us in his advertiſement, previouſly met the public eye, in the periodical publications of the day. They comprehend a great variety in ſubject and in ſtyle. In many of them, particularly thoſe in which the loyal feelings of the author were intereſted, there are great ſtrength of expreſſion, and towering flights of poetry. Some of his figures are new, and delivered in language calculated to ſend them immediately to the heart. His poem, entitled "*Nelſon's Triumph, or the Battle of the Nile*," is a very animated compoſition; the hero himſelf muſt receive a high gratification in ſeeing his triumphs painted by the muſe in ſuch glowing colours. "The Tribute of an humble Muſe, to an unfortunate captive Queen," and "Lines on the Murder of the Queen of France," are inſtances of the ſenſibility and pathetic

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* See P. 13. (Serm. I.) † Ib. 55. (Serm. III.)

‡ We are aware that the MS. in the Imperial Hiſtory of Vienna, adds the name of *Paul* to the title of the epiſtle; and the readings of Curcalldas have Παυλε τε Αποστολε η προς Εβραιες επιστολη. The Liturgy of the Church ſeems to entertain no doubts on the ſubject. (*See the Office for Viſitation of the Sick.*) But as the queſtion involves no point of faith or doctrine, ſcepticiſm is innocent here.

powers

powers of the author, that muſt operate forcibly upon the feelings of all but thoſe whoſe hearts have been hardened by JACOBINISM. Upon the whole theſe poems do credit to the heart and imagination of Mr. Fitzgerald, and merit the attention of the man of taſte, and the true-born Engliſhman. As the French government ſeem to have renewed their *bugbear* threats of invading this country, we ſhall ſelect Mr. Fitzgerald's addreſs on this ſubject written in the year 1798, and which is properly expreſſive of the contempt as well as indignation with which our country-men are likely to treat ſuch an arrogant and hopeleſs expedition if the vaunting republicans ſhould be raſh enough to attempt it.

An Addreſs to every Loyal Britain on the threatened invaſion of his Country.

Written in the Spring of 1798.

" When Rome's proud legions fought the Albion ſhore,
To give inſatiate pow'r one trophy more,
The hardy Britons ſcorn'd to baſely fly,
Determin'd to repel the foe, or die,
Their bodies form'd the bulwark of their coaſt,
And Cæſar's triumph was an empty boaſt!
The world's great maſter then this truth confeſs'd,
That arms are vain to ſubjugate the breaſt!
When the poor natives of a barren land,
Could check the eagle in a Roman's hand.
In after ages when Eliza's throne
Was prop'd by England's courage, and her own,
The gloomy Philip forg'd his galling chain,
And cover'd, with his hoſtile fleet, the main:
Secure in numbers, confident in pow'r,
The tyrant brooded o'er the approaching hour,
When England, cruſh'd beneath his conqu'ring ſword,
Should loſe that freedom which his ſoul abhorr'd:
But vain the vaſt Armada's countleſs hoſt!
His vanquiſh'd legions, wreck'd upon our coaſt,
This leſſon learn'd upon the roaring waves,
That Britons never, never, will be ſlaves!
Let France, who envies us becauſe we're free,
Tempt, with her boaſted *rafts*, the ſtormy ſea;
No friends in Britain's Iſle our foes would meet,
Should they eſcape the thunder of our fleet:
All party diff'rence would, at once, be o'er,
Soon as a hoſtile Frenchman trod the ſhore;
Then ev'ry jarring int'reſt would unite,
And none diſpute but who ſhould foremoſt fight!
Then ſhould theſe frantic, bold invaders feel
How ſharp, on Britiſh ground, is Britiſh ſteel!
And Gallia's ſons, who ſcap'd the whelming wave,
In England only land, to find a grave.
But ſhould a native take the invader's part,
Eternal curſes blaſt the traitor's heart!

Expoſe

Expoſe it bare to everlaſting ſhame,
And deathleſs infamy record his name!
Where ever tide can waſt, or wind can blow,
Our gallant navy triumphs o'er the foe:
His ports block'd up, his fleets in ruin hurl'd,
Prove Britain miſtreſs of the wat'ry world!
Though trembling nations proſtrate round her fall,
Cruſh'd by the pow'r of wide deſtroying Gaul;
Though Europe ſuffers, to her foul diſgrace,
This ſecond inroad of the Vandal race;
Still our triumphant Trident rules the ſea,
And Britons are, and ever will be, free!"

The Aſiatic Annual Regiſter, or a View of the Hiſtory of Hinduſtan; and of the Politics, Commerce, and Literature of Aſia, for the Year 1800. 8vo. Pp. 866. 12s. Debrett. London. 1801.

IN our Review of the firſt volume of this work* we expreſſed our conviction of the great utility of the plan, and the vaſt importance of the object which it embraced; and the very reſpectable liſt of ſubſcribers prefixed to the preſent volume clearly proves that we were not ſingular in our opinion.—In the hiſtorical part of the preceding volume the author took a general view of the ſtate of ancient India from the earlieſt periods of authentic hiſtory to the cloſe of the ſixteenth century; and it was his intention in his ſecond volume to give a ſuccinct account of the Britiſh poſſeſſions in that quarter of the globe. He has been induced, however, and we think on good grounds, to extend his view to the general connection which has ſubſiſted between India and Europe, from the firſt formation of ſettlements by Europeans in Hinduſtan, which of courſe compels him to trace to their origin the eſtabliſhments of other powers, beſides Great Britain. Accordingly the ſecond hiſtorical chapter comprehends "A View of the Commercial Intercourſe between India and Europe, previous to the Diſcovery of the Paſſage by the Cape of Good Hope."

In the compoſition of this chapter the author has evidently had recourſe to the beſt authorities of ancient and modern times; and he has certainly diſplayed conſiderable judgment and ability in marking the boundaries between hiſtory and fable; and in appreciating the authenticity of the different writers whom he has had occaſion to conſult. But while he has availed himſelf of the information of Gibbon, he has unhappily adopted ſome of his worſt prejudices; and hence his remarks on the Views and Labours of the Chriſtian Miſſionaries on "*calling forth the energies of our nature*" (the Godwinian jargon) on "the barbarous prejudices of prieſtcraft and ſuperſtition," and on the progreſs of what he calls *liberal* opinions (a faſhionable

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* Anti Jacobin Review, Vol. v. p. 191.

phraſe

phraſe, which has no definite meaning and which no hiſtorian, therefore, ſhould uſe) favour ſtrongly of a pſeudo-philoſophical ſpirit, and are more dogmatical than juſt.

" The proſelytes which theſe zealots have made, *by force and fraud*, in a long courſe of ages, bear a very inconſiderable proportion to the great maſs of inhabitants. *Hence*, then, we may learn the degree of *folly* and *wickedneſs* of attempting to ſupplant, even with a purer theology, any ſyſtem of religious worſhip, which, by the inſcrutable ordinations of that Being whom we profeſs to obey, has been eſtabliſhed among a civilized people."

Such ſenſeleſs declamation, from the pen of ſo intelligent a writer, we truſt, we ſhall never again have occaſion to notice. Had the author confined his cenſures to ſpecific acts of perſecution and cruelty, where ſuch were perpetrated by the Chriſtian ſettlers, he would have performed the duty of an hiſtorian; but the aſſertion that no Chriſtian converts have been made, in Hinduſtan, but by *force* or *fraud*, is the language of invective and not the deciſion of truth;—the ſubſequent reaſoning is miſerably inconcluſive; and the inference drawn from the *ſuppoſed* fact is not merely falſe but puerile; while it involves a direct cenſure upon all the primitive Chriſtians, and pronounces an anathema upon the Proteſtant Reformers of this country. It was with real concern that we diſcovered a defect of this nature, in a work which in its general execution and tendency is unexceptionable, and which poſſeſſes ſo many ſtrong claims to public protection.

The character of the celebrated Portugueſe General, *Alphonſo Albuquerque*, is ably delineated, and will ſerve to prove that the author's diſcriminative powers, when unimpeded by prejudice in their exertion, are ſolid and extenſive.

" The eminent abilities of this diſtinguiſhed man, the ſingular good fortune which attended all his enterpriſes, the important conſequences which reſulted from them, the high place which he held in the eſtimation of his countrymen, the regard which he acquired among foreign nations, and the veneration which is ſtill ſhewn to his memory in India, demand a fuller delineation of his public character, than the inherent excellence of the qualities that compoſed it would otherwiſe juſtify. Some of theſe qualities were indeed of a very impoſing kind; generoſity, bravery, firmneſs, acumen, and promptitude, diffuſed a luſtre around him, in which his failings were either loſt or forgotten; but that ſplendour of talents which blinded his cotemporaries to his imperfections, ſerves to render them conſpicuous to us. His generoſity was liable to the imputation of extravagance, his courage partook of raſhneſs, his inflexibility of obſtinacy, and his acumen, vigilance, and promptitude, were neither informed by an enlightened ſagacity, nor regulated by a ſolid judgment; ſo that the ſucceſs which crowned his public meaſures, muſt be attributed to the ſpirit that conducted them, rather than to the wiſdom with which they were framed. The hiſtory of his government in India, ſufficiently ſhews that his talents were much more fitted for action than ſpeculation. Though his mind was perpetually occupied in forming ſchemes for extending the power and the commerce of his country; yet few of theſe were founded on juſt principles

or

or accurate information; many of them were chimerical, and ſome of them prepoſterous. With the ſame force that he employed in plundering Malacca, or in taking poſſeſſion of Ormuż, he might have ſubjugated the whole of the Malabar ſtates, and thereby have given a permanency to the Portugueze commerce, which, from the petty conqueſts of ſmall iſlands, or the eſtabliſhment of factories diſtantly ſituated from each other, it could never derive. But the ambition of Albuquerque acted from the impulſe of the moment; and he often embarked in the execution of a project before he had duly conſidered his means, or obtained the requiſite information for planning it. Nevertheleſs, the ſkill, valour and addreſs which he diſplayed in the conduct of his different expeditions, together with the diſintereſted and patriotic motives which prompted him to undertake them, entitle him to the praiſe of being an able and gallant officer, whoſe underſtanding proſperity did not intoxicate, and whoſe principles wealth could not corrupt. He certainly merits not the character of a wiſe ſtateſman; but it may be obſerved, that, with a mind ſo conſtituted, if he had been ſtill leſs of a ſtateſman, he would have been a greater general."

We could have wiſhed that the hiſtorical part of the volume had been rendered more extenſive. It occupies only 32 pages. The *Chronicle* fills 150; the *State-papers* 9; the *Proceedings in Parliament* and *at the Eaſt India Houſe* 152; the *Characters* 60; the *Miſcellaneous Tracts*, which are extracts from various publications relating to India, 352; and the *Account of Books*, which is, in fact, a *review*, 84. The two laſt articles are very intereſting, and the criticiſm, on ſome of the books diſplay much learning, ability, and judgment.

The eſtabliſhment of a college at Calcutta, on a moſt extenſive ſcale, for the inſtruction of the junior civil ſervants of the Eaſt India Company, would, of itſelf, be ſufficient to mark the character of the MARQUIS OF WELLESLEY, as the benefactor of India, if the very important ſervices which he has rendered to the country in other reſpects, had not already given him the beſt-founded title to her gratitude and eſteem. The motives which influenced this important eſtabliſhment are not leſs praiſeworthy than the wiſdom diſplayed in its regulations.

"Whereas it hath pleaſed Divine Providence to favour the counſels and arms of Great Britain in India with a continued courſe of proſperity and glory; and whereas, by the victorious iſſue of ſeveral ſucceſſive wars, and by the happy reſult of a juſt, wiſe, and moderate ſyſtem of policy, extenſive territories in Hinduſtan and in the Deccan have been ſubjected to the dominion of Great Britain, and under the government of the Hon. the Engliſh Eaſt India Company, in proceſs of time a great and powerful empire has been founded, comprehending many populous and opulent provinces, and various notions, differing in religious perſuaſions, in language, manners, and habits, and reſpectively accuſtomed to be governed according to peculiar uſages, doctrines and laws; and whereas the ſacred duty, true intereſt, honour and policy of the Britiſh Nation require that effectual proviſion ſhould be made at all times for the good government of the Britiſh empire in India, and for the proſperity and happineſs of the people inhabiting the ſame; and many wiſe and ſalutary regulations have accordingly been

been enacted from time to time by the Governor General in Council, with the benevolent intent and purpose of administering to the said people their own laws, usages, and customs, in the mild and benignant spirit of the British Constitution; and whereas it is indispensably necessary, with a view to secure the due execution and administration of the said wise, salutary, and benevolent regulations in all time to come, as well as of such regulations and laws as may hereafter be enacted by the Governor General in Council, that the civil servants of the Hon. the English East-India Company, exercising high and important functions in the government of India, should be properly qualified to discharge the arduous duties of their respective offices and stations, should be sufficiently instructed in the general principles of literature and science, and should possess a competent knowledge, as well of the laws, government and constitution of Great Britain, as of the several native languages of Hindustân and the Deccan, and of the laws, usages and customs of the provinces which the said civil servants respectively may be appointed to govern; and whereas the early interruption in Europe of the education and studies of the persons destined for the civil service of the Hon. the English East India Company, precludes them from acquiring, previously to their arrival in India, a sufficient foundation in the general principles of literature and science, or a competent knowledge of the laws, government, and constitutions of Great Britain, and many qualifications essential to the proper discharge of the arduous and important duties of the civil service in India, cannot be fully obtained otherwise than by a regular course of education and study in India, conducted under the superintendance, direction, and control of the supreme authority of the government of these possessions: and whereas no public institution now exists in India under which the junior servants, appointed at an early period of life to the service of the Hon. the English East India Company, can attain the necessary means of qualifying themselves for the high and arduous trusts to which they are respectively destined; and no system of discipline or education has been established in India for the purpose of directing and regulating the studies of the said junior servants, or of guiding their conduct upon their first arrival in India, or of forming, improving, or preserving their morals, or of encouraging them to maintain the honour of the British name in India, by a regular and orderly course of industry, prudence, integrity, and religion. The Most Noble Richard, Marquis Wellesley, Knight of the Illustrious Order of Saint Patrick, &c. &c. &c. Governor General in Council, deeming the establishment of such an institution, and system of discipline, education and study, to be requisite for the good government and stability of the British Empire in India, and for the maintenance of the interests and honour of the Hon. the East India Company, his Lordship in Council hath therefore enacted as follows:—

"A college is hereby founded at Fort William in Bengal, for the better instruction of the junior civil servants of the Company, in such branches of literature, science, and knowledge, as may be deemed necessary to qualify them for the discharge of the duties of the different offices constituted for the administration of the government of the British possessions in the East Indies.

"Professorships shall be established as soon as may be practicable, and regular Courses of Lectures commenced in the following branches of literature, science, and knowledge:—Arabic, Persian, Sanscreet, Hindustanee, Bengal, Telinga, Mahratta, Tamula, Canara languages.

Mahommedan Law.
Hindu Law.
Ethics, Civil Juriſprudence, and the Law of Nations.
Engliſh Law.
The Regulations and Laws enacted by the Governor General in Council, or by the Governors in Council at Fort St. George and Bombay reſpectively, for the Civil Government of the Britiſh territories in India.
Political Economy, and particularly the Commercial Inſtitutions and Intereſts of the Eaſt-India Company.
Geography and Mathematics.
Modern Languages of Europe.
Greek, Latin, and Engliſh Claſſics.
General Hiſtory, ancient and modern.
The Hiſtory and Antiquities of Hinduſtan, and the Deccan.
Natural Hiſtory.
Botany, Chemiſtry, and Aſtronomy."

From the experience already acquired, and the progreſs already made by the ſtudents, as appears by the reſult of their public examination and the conſequent diſtribution of prizes, there is little doubt that the moſt happy effects will be produced by this eſtabliſhment.

The following CHARACTER OF THE HINDUS is extracted from the letters of Mr. Scrafton:—

" On the whole, the Hindus, uninfluenced by the Mahommedans, are a meek, ſuperſtitious, charitable people; a character formed by their temperance, cuſtoms, and religion. They are almoſt ſtrangers to thoſe paſſions that form the pleaſure and pain of our lives. Love, at leaſt all the violent tumults of it, is unknown to the Hindus by their marrying ſo young, and by the little intercourſe they have with other women; ambition is effectually reſtrained by their religion, which has, by inſurmountable barriers, confined every individual to a limited ſphere; and all thoſe follies ariſing from debauchery, are completely curbed by their abſtaining from all intoxicating liquors. But from hence alſo, they are ſtrangers to that vigour of mind, and all the virtues grafted on thoſe paſſions which actuate our more active ſpirits. They prefer a lazy apathy, and frequently quote this ſaying from ſome favourite book: " It is better to ſit than to walk, to lie down than to ſit, to ſleep than to wake, and death is beſt of all.' Their temperance, and the enervating heat of the climate, ſtarves all the natural paſſions, and leaves them only avarice, which preys moſt on the narroweſt minds. This bias to avarice, is alſo promoted by the oppreſſion of the government, for power is ever jealous of the influence of riches. The Rajahs never let their ſubjects riſe above mediocrity; and the Mahommedan governors look on the growing riches of a ſubject, as a boy does on a bird's neſt; he eyes their progreſs with impatience, then comes with a ſpoiler's hand, and raviſhes the fruit of their labour. To counteract this the Hindûs bury their money under ground, often with ſuch ſecrecy as not to truſt even their own children with the knowledge of it; and it is amazing what they will ſuffer rather than betray it: when their tyrants have tried all manner of corporal puniſhments on them, they threaten to defile them: but even that often fails; for reſentment prevailing over the love of life, they

they frequently rip up their bowels, or poiſon themſelves, and carry the ſecret to the grave; and the ſums loſt in this manner, in ſome meaſure account why the ſilver in India does not appear to increaſe, though there are ſuch quantities continually coming into it, and none going out of it.

"The Hindûs of the lower provinces are a ſlight made people. Rice is their chief food. It ſeems to afford but poor nouriſhment; for ſtrong robuſt men are ſeldom ſeen among them: though the people in general are healthy, yet they rarely attain to any great age, which is in ſome meaſure made up to them by an early maturity. They are married in their infancy, and conſummate at fourteen on the male ſide, and ten or eleven on the female; and it is common to ſee a woman of twelve with a child in her arms. Though a barren woman is rare among them, yet they bear but few children; for at eighteen their beauty is on the decline, and at twenty-five they are ſtrongly marked with age. The men indeed wear ſomething better, though they are alſo on the decline after thirty. Thus the ſpring of life is but of ſhort duration, and the organs decay before the faculties of the mind can attain to any perfection. Is nature then deficient? Surely not. We always ſee the organs of the body ſuited to the climate; nor do I know a ſtronger or more active race of people than the Malays, who live moſtly within ſix degrees of the equinoctial: we muſt rather look for it in that early indulgence in venereal pleaſures, their exceſſive abſtemiouſneſs, their ſedentary way of life, and in Bengal and the conquered provinces, in the dejected ſtate of their minds, oppreſſed with the tyranny of their conquerors. No wonder then, that, with ſuch cuſtoms, ſuch bodies, and ſuch minds, they fall an eaſy prey to every invader.

On the whole, this volume is equal to the firſt, and the editors are entitled to great praiſe for the ability with which they have executed their taſk. So far from thinking that any apology is due from them to the public, for the lateneſs of the publication, we are only ſurprized at the earlineſs of its appearance; to accompliſh which, muſt have required great exertions of diligence and perſeverance.

Poems by William Boſcawen, Eſq. Author of a Tranſlation of the Works of Horace into Engliſh Verſe.

MR. BOSCAWEN diſplayed the attainments of the ſcholar, the judgment of the critic, and the talents of the poet ſo conſpicuouſly in his tranſlation of the works of Horace, that the friends of literature were prepared to expect no ordinary ſhare of merit in any original compoſitions from his hand. Such a natural expectation is amply gratified in the volume before us. Mr. Boſcawen's genius ſeems chiefly bent towards the lyric province, though he is by no means deficient in the graceful pathos of the Elegiac Muſe. We were ſorry to ſee ſo reſpectable a writer and ſo good a ſcholar attacked in *the Purſuits of Literature*, particularly as Mr. Boſcawen has been always zealous in ſupporting thoſe principles in morals and politics, in oppoſition to the hideous ſyſtem of Republican France, which the anonymous author of that celebrated poem has ſo reſolutely

and ſo ably eſpouſed. The enemies of our eſtabliſhment in church and ſtate are ſo numerous, ſo active, ſo artful, and ſo malignant, that the friends of ſociety, inſtead of ſhewing any ſpleen againſt each other, ſhould anxiouſly combine all their efforts and cordially co-operate in the common cauſe. Mr. Boſcawen, in his poem, entitled *The Progreſs of Satire*, has indignantly, but with a liberal ſpirit, repelled the attack, and fairly drawn the line between *ſatire* and *lampoon*. In the ſame form he has given judicious and appropriate praiſe to ſome of the moſt diſtinguiſhed ſatirical writers of this country. As ſpecimens of our author's manner we ſhall ſelect his "Elegy to the Memory of Dr. JOSEPH WARTON," and his "Ode on the glorious Victory of the Nile." The firſt of theſe poems we doubt not will be conſidered as a very elegant tribute to departed genius, and the latter, as one of the very beſt offerings of the Britiſh Muſe at the ſhrine of Britiſh valour, ſo triumphantly diſplayed on the celebrated occaſion which conſtitutes the ſubject of the compoſition.

Elegy to the Memory of Dr. Joſeph Warton, April 1800.

"Soft flow'd the lay, when late, with downcaſt eye,
The gentle Muſe, by Itchen's* verdant ſide,
Penſive reclin'd; while to each ſtruggling ſigh
In kindred notes the murmuring ſtream replied—
"Ye once-lov'd haunts" (exclaim'd the ſorrowing maid),
"Ye ſcenes, where oft my ſoul enraptur'd hung,
While o'er th' enamell'd vale my Warton ſtray'd,
On the ſage lore he taught, the lays he ſung—
No more, alas! ſhall joy's inſpiring ſtrain,
Dear to my heart, your ſportive echoes fill;
When, from yon claſſic dome, the youthful train
Bounds o'er the vale, or climbs the breezy hill!

Mute is that tongue which, tun'd by genius, charm'd
With native eloquence, with ſenſe refin'd;
Cold is that heart which genuine virtue warm'd,
And loſt that taſte which pleas'd and form'd the mind.

Come bright-ey'd Fancy! for your favour'd child
Let kind remembrance prompt th' accordant tear:
You, on his votive lays who fondly ſmil'd,
Now with your grief adorn his ſacred bier.

And lo! in ſolemn guiſe the drooping maid
Appears! around ſhe calls a penſive throng:
Lo, many a Sage and Poet's honour'd ſhade!
Sov'reigns in taſte, or maſters of the ſong.

With air dejected, and in modeſt ſtate,
Invok'd the mighty Mantuan ſweeps the ſtring:
Rome," *Rome, he cries,* "*may well deplore his fate,*
Who bade in Britiſh ſtrains her Virgil ſing."

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* The river that runs near Wincheſter.

"With

" With him ſweet Horace, partner of his heart,
Once more attunes the lyre to mournful lays;
As * for Quintilius loſt, with happieſt art,
He join'd to ſoft laments ſublimer praiſe.

" *Ceaſe, ceaſe your plaints!*" exclaims the Bard † divine,
Whoſe Britiſh Muſe his ſkill and taſte adorn;
Mine was the loſs: " *his works ſhall live with mine,*
Alike ſhall charm to ages yet unborn."

" In vain would coward ſlander, veil'd in night,
Blaſt his bright laurels, taint his ſpotleſs name,
Applauding Britain's ſons, with pure delight,
Shall crown his virtues, conſecrate his fame.

" Say, ye fond vot'ries of the ſacred lyre!
Say, can your guardian power yet hope to find
The ſocial wit, the well-attemper'd fire,
The candour that adorn'd his lib'ral mind.

" True worth to cheriſh, yet, with zeal ſincere,
To mark thoſe failings which he ſought to mend,
Such was his art: nor ſervile, nor ſevere,
All prais'd the Critic, but all lov'd the Friend."

Thus mourn'd the muſe: from Winton's claſſic vale,
The ſounds far-echo'd thro' the yielding air:
Fair Iſis heard the melancholy tale,
With heartfelt ſympathy, in mute deſpair.

‡ Melodious ſtream! to thee new ſorrows riſe;
New woes ſhall agonize thy gentle breaſt:
Another Warton late call'd forth thy ſighs,
And ſunk, lamented ſunk, to realms of reſt.

Then for her laurell'd Bard, her claſſic pride,
Fair Rhedycina wept thy ſhores along;
Now, loſt her ſon, by name, by worth allied,
Again thy vale reſounds her plaintive ſong.

Alike each bard to taſte, to ſcience, dear:
Yet one the bolder heights aſpir'd to climb,
Of runic ſong, and ſtrike th' aſtoniſh'd ear
With Gothic minſtrelſy, and antique rhyme.

A different taſk fraternal genius choſe,
In ſlights leſs arduous he delights to ſoar;
His flowing verſe, his unaffected proſe,
Mark the chaſte elegance of claſſic lore.

Yet one great end the kindred pair inſpires;
(This prompts their genius, this directs their art)
By Fancy's charms to kindle Virtue's fires,
And high o'er meaner cares exalt the heart."

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* See Hor. Lib. 1. Ode 24. † Pope.

‡ The learned reader need not be told that this is a faint imitation of a beautiful paſſage in Moſchus.

Ode on the Glorious Victory of the Nile, Auguſt 1, 1798.

(Et ſeptem gemini turbant trepida oſtia Nili.)

" Wafted on many a favouring breeze
What ſhouts of triumph greet the ear?
What diſtant climes, what wandering ſeas,
Britannia's awful thunders hear?
What Hero on her recreant foe
Inflicts the deadlieſt deepeſt blow?
What Victor her extatic joy renews?
The joy of every heart, the theme of every Muſe.

'Tis he!—th' intrepid Chief, whoſe name,
Long known for brave heroic deeds,
Now fills the loudeſt trump of fame,
To valour prompts, to glory leads.
Diſtinguiſh'd o'er the martial-train
He oft has bled, nor bled in vain;
Bright conqueſt her propitious flag unfurl'd,
High on his burniſh'd prow to cheer the afflicted world.

Nor luſt of power, nor pride of vain applauſe,
That dazzling unſubſtantial crown,
Inſpires her ſons to win renown,
Whene'er the righteous ſword Britannia draws,
To tame the proud, the vanquiſh'd ſpare,
Th' oppreſs'd from cruel wrongs to ſave,
Theſe objects claim her generous care,
Theſe trophies beſt adorn the truly brave.
Nurs'd in blood, and bold in numbers
When Gallia's wolves on bleeding Europe prey,
The Britiſh Lion, rous'd from ſlumbers,
Springs on the ſavage troop, and vindicates his ſway.

Thou mighty ſtream whoſe ſecret ſource
In vain the Sage's toils have ſought,
Whoſe waters from their ſeven-fold courſe
Burſt forth, with genial plenty fraught!
Though godlike heroes on thy ſands
Oft rang'd their proud victorious bands,
Say, haſt thou heard a fiercer combat roar?
Did e'er a nobler Chief adorn the far-fam'd ſhore?

Was Ammon's ſon more juſtly prais'd,
When on thy banks he breath'd from toils,
And the fam'd mart of commerce rais'd,
Adorn'd with vanquiſh'd Aſia's ſpoils?
When mighty Cæſar, calmly brave,
Stemm'd with his breaſt th' oppoſing wave,
Aſſail'd in vain by many a hoſtile dart,
Say, did he then diſplay a nobler firmer heart?

Ah, no! each daring chief's aſpiring mind
Was lur'd by falſe ambition's charms,
The love of wide-deſtroying arms,
And impious hope to ſubjugate mankind.

Far

Far other crowns, more laſting praiſe
  Britannia's generous ſons adorn:
A reſcued world it's voice ſhall raiſe,
  And tell their deeds to ages yet unborn:
While, the favourite theme purſuing,
  The Muſe delights their glories to prolong,
And, each bold atchievement viewing,
  Bids their bright valour live immortaliz'd by ſong.

For combat arm'd the wary foe,
  In well-rang'd order, firm array,
(Forewarn'd to meet th' impending blow)
  In towering ſtrength exulting lay.
Vain confidence!—from Ægypt's ſhores
  In vain the oppoſing thunder roars;
In vain her threat'ning rocks, her ſhoals withſtand
Britannia's impetuous ſons, and guard the hoſtile band.

Collected in his native might
  Our dauntleſs Chief maintains his courſe,
Awhile forbears th' impending fight,
  Prepar'd to ſtrike with tenfold force.
At length—the dread avenging blow
Lays haughty Gallia's honours low:
The foe, aſtoniſh'd wrapt in hoſtile fires
Each ſhatter'd veſſel yields, or in the blaze expires.

Ye ſouls of heroes, generous, juſt, and brave,
  Thro' many an age, to every ſhore,
  Who Britain's naval thunders bore,
And fix'd her empire o'er the ſubject wave!
With kind propitious ſmiles look down,
  While, the bright Victor's brows to ſhade,
His country weaves the faireſt crown,
  Which earn'd by genuine worth, ſhall never fade!
From her heavenly throne deſcending
  Let juſtice ratify the voice of fame,
And let glory, never ending,
  With Britain's deareſt ſons enrol her Nelſon's name!

Travels in the French Republic: containing a circumſtantial View of the preſent State of Learning, the Arts, Manufactures, Learned Societies, Manners, &c. in that Country. By Thomas Byggé, Profeſſor of Mathematical Aſtronomy, &c. &c. Tranſlated from the Daniſh by John Jones, LL. D. 6s. 12mo. Pp. 432. Philips. London. 1801.

THE object of the Author (whoſe name is well known in the world of ſcience) in his journey to Paris, was to confer with the French Commiſſaries, in that capital, on a plan for eſtabliſhing a general uniformity of weights and meaſures. He left Copenhagen at the latter end of July, and proceeded through Altona, to Oſnaburg, Munſter,

and Weſel, and from thence, by Louvain, through part of the Auſtrian Netherlands, to France. He is evidently a man of ſenſe and obſervation; his deſcription of men and manners is intereſting, and his remarks are, in general, ſolid and judicious. As a work of this nature does not admit of analyſis, we ſhall merely tranſcribe a few paſſages, to enable our readers to form ſome judgment of the entertainment which they are to expect from its peruſal.

Geldern.

"Geldern is a ſmall genteel town; the inhabitants of which had little reaſon to be pleaſed with their new maſters: for, independently of what they had ſuffered from the ſucceſſive influx and billeting of ſoldiers, the French demanded 100,000 livres, which they promiſed to take in proviſions, and contributions of an eaſy nature; but, contrary to all expectation, it was demanded and paid in ready money, in addition to all the aids which were paid to the Pruſſian government. A new land tax was impoſed, the preſſure of which was very ſeverely felt. In Geldern there are two Catholic churches, two monaſteries, and two nunneries. The rectors, or pariſh prieſts, were forbidden by the municipality, to regiſter births, deaths, and marriages, which was conſidered as a prelude to the extinction of the ſacerdotal office, and the ſhutting up of the churches."

The Belgians.

"It is no ſecret, that the Belgians, in general, do not appear to be very well pleaſed with the new government. That country it is well known, has been, for a ſeries of years, the theatre of bloody wars; though it was very little intereſted in the ſucceſs of either friends or foes. Now the complaint is, that their manufactures are annihilated, and the ſources of ſubſiſtence dried up. The complaint of the weight, and the number, of taxes is ſtill more bitter, and ſome do not heſitate to ſay, that they are double to what they were under the former government, and that they are unequally impoſed. I have already touched on the ſituation of the Cantons of Merchtem and Louvain, in this reſpect. In the mean time, it was the general opinion, that no change or commotion was to be apprehended, while the young men were not enrolled as conſcripts. Experience has ſhewn, that this opinion was well founded; for the firſt diſturbances aroſe in conſequence of the conſcriptions being put in execution; ſo that the French were not content with the meaſure of human woe unleſs it overflowed, or with the effuſion of human blood, unleſs it was wantonly laviſhed."

Valenciennes and French Villages.

"Valenciennes is the firſt ſtage in Old France. I came in on that ſide which was attacked by the Auſtrians. In the part near the rampart, whole ſtreets and lanes have been demoliſhed, ſome have been levelled to the ground, and others burnt. They have not made the leaſt attempt, ſince the ſiege, to rebuild or repair them."

"The French villages will loſe, by compariſon, in the eye of the traveller, who has juſt paſſed through the neat and handſome ones of the Netherlands. The firſt moment you ſet your foot in the environs of Valenciennes, you are encircled with a hoſt of beggars, ſo importunate, that they rather demand than ſolicit charity. It ſeems that, ſhortly after the revolution, a

number

number of the youth of both ſexes, engaged in the manufactures, were thrown out of employment, and reduced to the neceſſity of living on the caſual bounty of travellers.

" In order to ſhew my paſs, it was neceſſary that I ſhould go to the municipality, and thence to the police office (*bureau de police*). As theſe two did not ſit at the ſame time of the day, I went to the houſe of one of the municipal officers, a ſhoemaker, whom I found at work in his ſhop. He did not detain me a moment, when I ſhewed him the paſs I had from the French miniſter in Copenhagen. On ſhewing him the royal Daniſh paſs, he ſhook his head; as much as to ſay, that is of no uſe."

" The French villages are inferior in almoſt every reſpect, to thoſe of Belgium. Moſt of the houſes are built of common clay, and the little furniture betrays evident marks of poverty. Some of them, however, exhibit appearances of proſperity and eaſe. Beſides common corn, clover, horſe-beans, and walnuts are produced in abundance, from the kernels of which laſt they expreſs oil.

" I ſaw a great number of boys and girls in the fields, gathering in the harveſt, which led me to conclude, that thoſe who ought to have been employed in that taſk, were called to the field of battle. I obſerved that three-wheeled cars, or carts, were uſed inſtead of four-wheeled ones, which in general are very large, and ſometimes require from two to four, and even ſix horſes to draw them; whilſt one or two horſes will pull a greater load in the former. But I muſt declare, that in no country with which I am acquainted, are the poor working horſes treated with greater cruelty than in France. There can be no doubt, that, where the ground is even, and the roads good, theſe three-wheeled waggons, or carts, ought to be preferred to thoſe with four wheels.

" The roads in this part of France are paved, like thoſe in Belgium. Some however, are better than the highways in that country; though there are many hollows and rough parts in ſeveral places, and although the tolls are very high, all idea of repairing them ſeems to have been abandoned, ſince the revolution."

On the ſubject of Education, in France, the Profeſſor obſerves, that " the riſing generation may be ſaid to grow up without any inſtruction." And he afterwards truly remarks, that " without inſtruction, the riſing generation will have to lament the fatal conſequences of ignorance, immorality, and unbridled licentiouſneſs."

Depuis's *Oration at the French College.*

" C. *Depuis*, author of *Origine de Cultes*, recited ſome hiſtorical accounts of the Pelaſgi, in which he introduced rather violent ſallies againſt kings in general, and againſt all ſtates which were not republics, interlarding, however, his philippic with ſome ſtrong eulogia on Bonaparte, and ſeveral compliments to Francis de Neufchateau. Moſt of the gentlemen who ſpoke offered to that miniſter ſome incenſe of commendation, which indeed the worthy man perfectly merited. But, from what paſſed, one might ſee that the *captatio benevolentiæ* exiſts in republics, as well as in monarchical governments."

The Sovereign People.

" Juſt below the entrance from the city into the botanical garden, and on the left hand, there is to be ſeen a plantation of trees and ſhrubs, which riſe

up

up to a conſiderable height, and have a beautiful appearance. In this fine grove formerly ſtood, under a noble cedar of Libanon, a marble buſt of Linnæus, the Swediſh naturaliſt, and the inventor and founder of the modern ſyſtem of natural hiſtory. This buſt was deſtroyed, at the time when the *people ſouverain* amuſed themſelves with ſpreading ruin and devaſtation. The cedar of Libanon, either by a cannon ball or ſome other violence, then loſt its majeſtic top. Thoſe Vandals deſtroyed every memorial and monument, without any diſcrimination whatever. They even demoliſhed the tombs, and dug up the bodies, of the moſt meritorious of their countrymen; not exempting that of the great Turenne himſelf, who had been, more than once, the deliverer of France. His ſacred remains, in which was ſtill viſible the wound of the cannon ball by which he fell, in the ſervice of his country, were treated by thoſe barbarians in the moſt inhuman and contemptible manner. The mortal part of that great general lay in the muſeum ſhamefully expoſed mong the ſkeletons of quadrupeds and birds; till it was removed by the orders of Francis De Neufchateau, and placed in an apartment of the Amphitheatre, where it is ſet upright in a glaſs caſe."

Paintings Stolen by the Heroes of the Great Nation.

"The managers have had the candor to acknowledge, that ſome of thoſe maſter-pieces of art are in ſuch bad condition that they cannot be exhibited. This ſeems tantamount to a confeſſion, that they have been much injured on the journey, if not totally *abraded* and deſtroyed. In particular, it is known, that an excellent portrait of Raphael, by Foligno, the Holy Virgin and ſome Saints, by Bellini; the Repaſt at the Houſe of Levi, by Paul Veroneſe; the Marriage of Cana, by the ſame maſter; St. Peter, the Martyr, by Titian, and ſeveral of the ſtatues brought from Italy, have ſuffered greatly from the length of the journey."

The National Library.

"Caperronnier, the preſent librarian, ſuppoſes the library to contain about 300,000 volumes. It is very incomplete in modern literature; for, ſince the year 1789, no new books have been added to it, not even French, and much leſs foreign productions. Of this laſt deſcription, ſeveral capital works ſeem wanting; ſo that in the midſt of this great opulence, a kind of literary penury is ſtill felt. The national and other libraries have received conſiderable augmentations from the libraries of monaſteries and emigrants. This is an eaſy, and a very cheap method of increaſing a ſtock of books."

The Tranſlator's Preface contains a brief account of the Author, and the Tranſlation itſelf appears to be correct; though the language is by no means exempt from grammatical inaccuracies, two inſtances of which occur in one page. "Such is (*are*) the ſkill *and* experience, &c."—"the froſt (*or*) bad weather injure (*injures*) it." P. 3.

The Trial of Republicaniſm; or a ſeries of Political Papers, proving the Injurious and debaſing Conſequences of Republican Government, and written Conſtitutions. With an Introductory Addreſs to the Hon. Thomas Erſkine. By Peter Porcupine. 8vo. Pp. 66. Cobbett and Morgan. London. 1801.

THIS

THIS ſtaunch friend of monarchy, whoſe attachment to the conſtitution of which he boaſts as his birthright has been ſtrengthened by the experience which he has had of other laws and other forms of government, here delineates ſome of the groſs defects, and glaring evils of the American ſyſtem of liberty. He probably thought, that, as the advocates for a republican government have ever ſelected America as a model, and have ever ſought to juſtify their preposſeſſions by the alledged excellence of *her* conſtitution, in proving that *ſhe* enjoyed of liberty little more than the name, that *her* laws and *her* inſtitutions are wholly inadequate to afford protection to freedom or ſecurity to property, that *her* theory is defective, and *her* practice deteſtable, he ſhould apply the axe to the root of republicaniſm, and rob her partiſans of their favourite example. Whatever diſpoſition may be felt to diſpute the juſtice of the inference, no one will be bold enough to deny, that the author has fully made good his caſe againſt the conſtitution of the United States. He ſays, and ſays truly, that he does not rely on *opinions* for the proof of his allegations, but upon *facts*; and theſe *facts*, not related by royaliſts, by enemies to republics, but by men who are notoriouſly diſaffected to *monarchy*, and ſtaunch friends to *republicaniſm*. The ſtrongeſt evidence which he adduces, is, mirabile dictu! DOCTOR PRIESTLEY, who it ſeems, has publiſhed a letter, in which he candidly confeſſes, and deeply laments, that the liberty in queſt of which he deſerted his native land, and croſſed the Atlantic, is not to be found in the country which he had ſelected, and panegyrized, as her favourite ſeat. We heartily wiſh that the whole of this letter had been publiſhed, for the benefit of the Doctor's admirers in England; the extracts made from it in the preſent publication are extremely curious, and theſe, with the comments which accompany them, we ſhall tranſcribe for the gratification of our readers who will thereby be enabled to judge of the ſtyle and manner of the book. It muſt be premiſed, however, that the *form* which Mr. COBBETT has choſen, is that of a trial, in which Mr. ERSKINE, moſt conſiſtently and appropriately, is conſidered as "the advocate of republicaniſm," the author himſelf as its accuſer; and the people of England as the Jury. The Introductory Addreſs to the Prince of Egotiſts is at once ſpirited and temperate; but alas! the author has miſtaken his aim, in directing his appeal to the *judgement* inſtead of the *vanity* of his Highneſs. Citizen TALLIEN's pathetic harangue diſplayed more ſkill, and would have produced more effect, if it had been *underſtood*. But to *Doctor Prieſtley*—

"This reverend Gentleman wrote and publiſhed, during the ſummer of 1799, twelve letters, adreſſed to his neighbours, the inhabitants of Northumberland, in the State of Pennſylvania. It is from theſe letters that I am about to extract the confeſſions of the Doctor, who, you will pleaſe to obſerve, gentlemen, is a ſort of *king's evidence* in this caſe. But, to proceed to the examination.

"PORCUPINE.—Doctor Prieſtley, it is very well known, that you croſſed the Atlantic in ſearch of *liberty*; be ſo good, therefore, as to inform the jury, what

what has been the reſult of your purſuit, whether you have found things to anſwer your expectation; whether a *written conſtitution* is ſo complete a barrier, as you thought it, againſt the abuſe of power; whether the repreſentatives of the people, in America, are more independent of the executive than the parliament of England are of the king; and of ſuch other matter as you may have gathered from experience."

"DOCTOR PRIESTLEY.—(Letter X. P. 14.)—"When I left England—"

"JURYMAN.—Be good enough to ſpeak out. What are you aſhamed of, man?

"DOCTOR PRIESTLEY.—'When I left England' [*ſighs heavily*], 'I was induced to come hither chiefly on account of my high admiration of the conſtitution of your government. It was, at that time, the only one that had been drawn up with deliberation by perſons appointed for that expreſs purpoſe, and ſolemnly accepted by the nation. It was wholly founded on the *rights of man*, and the *ſovereignty of the people*. There were no hereditary honours, or powers of any kind, and no form of religion eſtabliſhed by law. The power of making peace or war, and alſo that of regulating commerce with foreign nations, as well as among yourſelves, was wiſely placed in the congreſs; and the great and neceſſary guard of liberty, *the freedom of the preſs*, was uncontrouled. To my great *ſurpriſe* and *mortification*, however, I now find, that *ſeveral* of theſe articles, eſſential to a *truly* free government, have been, in my opinion, on one pretence or on another, *infringed*. Or, if the preſent ſtate of things be really agreeable to the Conſtitution, it was not drawn up for the uſe of plain men, but of very acute lawyers only. Certainly the comment does not naturally flow from the text; or there was in the letter of the conſtitution a latent ambiguity, which *defeats the profeſſed object of it*. Thus becauſe your Conſtitution gives to the Preſident, and two thirds of the Senate, the power of making treaties with foreign powers, and treaties may relate to any ſubject in which different ſtates may be concerned, they may make treaties of alliance, offenſive and defenſive, and alſo treaties of commerce; and by this means all interference of the proper repreſentatives of the people, either in the buſineſs of commerce, or of peace and war, in which they are moſt concerned, and over which they therefore ought, in reaſon, to have the moſt controul, is *effectually precluded*. The treaty, ſhackling their commerce, or involving them in a war, is actually made independently of them, and all their objections to it have no effect.—Since treaties become parts of the law, by which the courts of juſtice are bound, I do not ſee but that it is in the power of the Preſident and two thirds of the Senate, that is, I believe, of *twenty-one men*, to '*bind the country in all caſes whatſoever.*'—It is, moreover, contended by the friends of Government, that when, in conſequence of any treaty, money is to be raiſed to carry it into effect, the repreſentatives of the nation, who give the money, *muſt abſolutely raiſe the ſum required*, or, as the phraſe is, *make the appropriations*; having no other choice than that of raiſing it in what they may think the beſt manner.—This is a power which *even the Parliament of Great Britain has not yet been brought to ſurrender*. There the King has, indeed, the nominal power of making peace and war, and all treaties of every kind. But, if *money* be neceſſary to carry them into execution, the treaties come under diſcuſſion in the Houſe of Commons, and the people give, or withhold, their money as they think proper; ſo that they have a virtual negative on all the meaſures of the Court

Court. And was not this *intended* by the framers of your Conſtitution too? Could they give the Congreſs the ſole power of making peace and war, in one part of the inſtrument, and take it out of their hands in another? Such manifeſt inconſiſtency and deceit is not to be ſuppoſed."

"PORCUPINE.—Very well, Doctor: you ſpeak like an honeſt man. But you ſaid ſomething about that 'invaluable bleſſing,' the *liberty of the preſs*: in what degree has it been controuled?

"DOCTOR PRIESTLEY.—(Letter x. p. 17.)—'Laws calculated to reſtrain the freedom of ſpeech and of the preſs have been ſo conſtantly the reſort of *arbitrary* Governments, that I was, beyond meaſure, aſtoniſhed to find them introduced *here*; and yet, in ſome reſpects, the *laws that have lately been made by Congreſs are more ſevere than thoſe in England.*"

"PORCUPINE.—Very well, Sir: but notwithſtanding you have been ſo 'diſappointed,' ſo 'ſurpriſed,' 'mortified,' and 'beyond meaſure aſtoniſhed;' notwithſtanding, the little pamphlet, called *The Conſtitution* (which was 'founded on the *Rights of Man* and the *Sovereignty of the People*,') has proved to be a dead letter, a mere bauble, to amuſe the ſovereign citizens of America; notwithſtanding all the important powers lodged in the repreſentatives of the people have been uſurped and exerciſed by a junto of '*twenty-one men*;' notwithſtanding the laws, reſtraining the freedom of ſpeech and of the preſs, are more ſevere than thoſe in England; notwithſtanding all this, it is very poſſible that no evil *conſequences* may have reſulted therefrom. If the country be in a ſtate of improvement; if political harmony prevail amongſt the people; and if they are enlightened, virtuous, and pious, the Government may ſtill be good, though the *written* Conſtitution have long ago lighted the ſegars of the Preſident and his pot-companions.—Be ſo good, therefore, as to inform the jury as to thoſe points which go to prove the practical effects of the American Government.

"DOCTOR PRIESTLEY.—(Letter xii. p. 40.)—A foreigner travelling in the interior parts of this country, and finding the want of roads, bridges, and inns, wonders that things of ſuch manifeſt utility ſhould not have had more attention paid to them, when he ſees that *great ſums are raiſed and expended on objects, the uſe of which is, at beſt, very doubtful.* And men of letters coming to reſide here find their hands tied up. Books of literature cannot be had, and philoſophical inſtruments can neither be made nor purchaſed. Every thing of this kind' [and, he might ſay, of *every other kind* of manufactured articles] 'muſt be had from Europe, and *pay a duty on importation.*—But all this may be ſhort-ſighted ſpeculation; and it may be, nay I doubt not is, better for the world at large, that its progreſs ſhould not be ſo rapid; but a long ſtate of infancy, childhood, and folly, ſhould precede that of manhood and true wiſdom; and that vices are better checked by the calamities of war than by reaſon and philoſophy."

"PORCUPINE.—Well, Doctor, if the people are of your way of thinking, they are, doubtleſs, very indifferent about the matter, and live in great *harmony* together.—Is this the caſe?

"DOCTOR PRIESTLEY.—Letter xii. p. 40.)—'A ſtranger is apt to wonder, *that political animoſity ſhould have got to ſuch a height in this country*, where all men ſo lately united againſt a common enemy; and, that their enmity, which cannot be of long ſtanding, ſhould be *as inveterate as in the oldeſt countries*, where parties have ſubſiſted time immemorial. But it may be the deſign of Providence, by this means, to *divide this widely extended*

country

country into ſmaller ſtates, which ſhall be at war with each other, that, by their common ſuffering, their common vices may be corrected, and thus lay a foundation for the ſolid acquiſition of wiſdom.—Divided, as the people of this country are, ſome in favour of France, and others of England, I ſhould not much wonder, if the deciſion of the Government in favour of either of them, ſhould be the cauſe of *a civil war*. But even this, the moſt calamitous of all events, would promote a greater agitation of men's minds, and be a more effectual check to vice than any other mode of diſcipline.—Many lives, no doubt, will be loſt in a civil war; but *men muſt die*; and, if the *deſtruction of one generation*——

"*Several Jurymen.*—What!—What does he ſay?

"DOCTOR PRIESTLEY.—"And if the *deſtruction of one generation* be the means of producing another, which ſhall be wiſer and better, *the good will exceed the evil.*"

"PORCUPINE.—While I admire your *ſang froid*, Doctor, I utterly reject the maxims of your ſavage philoſophy, which would calmly proceed to the deſtruction of a whole generation in purſuit of a ſpeculative good. But quitting, for the preſent, thoſe political animoſities, which have ariſen under your favourite Government, and which you deſcribe as incurable by any thing ſhort of a civil war; let me aſk you if you have not found a greater degree of underſtanding, of virtue, and of piety, in America, than you left behind you in Great Britain? The *republican Government* and *written Conſtitution* muſt be bad, indeed, if they have produced no good effects, either political, moral, or religious.

"DOCTOR PRIESTLEY.—(Letter xii. P. 41 and 42)—A ſtranger naturally expects to find a greater *ſimplicity of manners*, and more *virtue*, in this new country, than in the old ones. But a nearer acquaintance with it will convince him, that there is *leſs virtue*, as well as *leſs knowledge*, than in *moſt* of the countries of Europe. In many parts of the United States there is alſo *leſs religion*. Infidelity has made great progreſs in Europe: but I much queſtion whether it be not *as great in America*; and, *either through want of knowledge, or zeal, little or nothing is done, by the friends of Revelation, to ſtop the baneful torrent.*"

We will not weaken the effect of this *confeſſion* by any comments of our own; nor will our limits allow us to extract any part of the evidence of Mr. GRIFFITHS, who is an American, and whoſe teſtimony, therefore is deciſive. We refer our readers for farther ſatisfaction to the book itſelf, in which they will find much curious information. We hope the author will be induced to purſue this ſubject ſtill farther; and to elucidate his poſition by the application of particular facts reſulting from thoſe radical defects, the exiſtence of which he has ſo fully demonſtrated.

Nuptiæ Sacræ; or an Inquiry into the Scriptural Doctrine of Marriage and Divorce. Addreſſed to the two Houſes of Parliament. PP. 136. Wright. London. 1801.

THIS

THIS work is evidently the production of a writer of diligent reſearch and profound erudition. It originates in ſome alluſions to the Divine law, which were made in Parliament during the debates of the laſt ſeſſion upon the bill, "for the Puniſhment and more effectual Prevention of the Crime of Adultery." The author very properly obſerves, that "the cuſtom which has too much prevailed of going to Parliament with ſome fragment of ſcripture, in order to throw the higheſt of all ſanctions over an unexamined or an untenable opinion, is equally diſingenuous and irreverent." To make the Divine law the model of human legiſlation is certainly a mark of the trueſt wiſdom; and for that purpoſe an occaſional reference, in the legiſlature, to the ſacred Scriptures is not only proper but neceſſary. But ſuch a reference ſhould never be made lightly—the ſacred oracles of truth ſhould never be mentioned but with the greateſt reverence—and the utmoſt poſſible care ſhould be taken that the conſtruction put upon them be ſound and authentic.

The firſt parliamentary alluſion to the Divine law which is noticed in the work before us, moſt juſtly calls forth the author's animadverſion. A noble Earl had quoted the proviſion in the law, of Moſes, by which it was ordained that if a man had improper intercourſe with a *damſel* ſhe ſhould be his wife, in order to prove that the parties guilty of *adultery* were commanded to intermarry. In drawing this ſtrange concluſion the noble commentator muſt ſurely have overlooked that part of the Moſaic law which doomed both the adulterer and the adultereſs *to death*. Though the ſubject is ſerious, and though it is treated with due ſerioufneſs by the author, he cannot refrain from indulging himſelf in a little jocularity at ſo remarkable an application of the word *damſel*.

"I hope (ſays he) our mothers are ſenſible of the renovation ſo gallantly beſtowed upon them. No; there is not a matron left; they are all changed again into 'damſels,' upon the authority of one who is reſolved, at all hazards, to grace the ladies in the eyes of Parliament!" He then proceeds with more gravity—"But the ſlighteſt view of the paſſage to which he has appealed, muſt have convinced him, one ſhould think, that it applied excluſively to the diſhonour done to a virgin not yet betrothed. The offender muſt marry her; and as a puniſhment, he was to loſe for ever the common power of divorce againſt her."—'Becauſe he hath humbled her, he may not put her away all his days.' Deut. xxii. 29. If ſhe were contracted to a marriage, not yet ſolemnized, and thus defiled, the violator ſuffered death; and the only difference between the puniſhment of this crime, and defilement after marriage, was in the mode of executing the offender. In the former caſe, death was given by ſtoning; in the latter (as the Jews interpret) by ſtrangling." P. 18.

The Author next proceeds to conſider very much at large that paſſage in St. Matthew in which our Saviour ſays, "*Whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery; and whoſo marrieth her which is put away doth commit adultery.*" A Right Rev. Prelate, alike diſtinguiſhed for his learning and for his zeal

zeal in the cauſe of religion and virtue, had, in the courſe of the ſame debate, quoted the above text in ſupport of the propoſed prohibition againſt the intermarriage of the adulterer and adultereſs. In putting ſuch a conſtruction upon the paſſage in queſtion, the learned Prelate certainly adopted the prevailing opinion of learned men in the Chriſtian Church. The author endeavours to ſhew, that this opinion is at variance with ſome high authorities, with the analogy which exiſts between Judaiſm and Chriſtianity, and with the principles of fair philological conſtruction. On the latter point he has the following pertinent obſervations:

"Upon a caſe which involved ſo much of the happineſs of mankind, and neceſſarily excited ſo great a degree of anxiety in huſbands and wives, concerning their relative ſituations, it is moſt reaſonable to ſuppoſe, that there would be as much accuracy as poſſible, in the terms of the law, and that it would deſcribe the caſe of both parties: and the paſſage before us, if not turned out of its way, but interpreted in its uſual unforced manner, is as complete and ſatisfactory as can be deſired. It deſcribes the married perſons, under the ſame penalties, for the commiſſion of an equal crime, under equal circumſtances. 'Whoſoever ſhall put away his wife, except for fornication, and ſhall marry another, committeth adultery.' Here is the caſe of the man. 'And whoſo marrieth her which is put away (except for fornication) doth commit adultery.' And here is the parallel caſe of the woman, involved in that of him who marries her, thus illegally put away. The huſband of the ſecond wife committeth adultery with her; the wife of the ſecond huſband commits adultery with him. The deſcription is complete; and the unity of ſenſe preſerved through both ſituations. And let it not be ſuppoſed, that this double charge is ſuperfluous: it was peculiarly neceſſary to add this caution concerning the woman; and Chryſoſtom ſupports me in the obſervation. He dwells on the danger of that ſelf-ſatisfaction the woman might feel from comparing her innocence with her ejection; and the conſequent neceſſity of ſhutting other men's doors againſt her, leſt, on that very account, ſhe ſhould haſten to a ſecond marriage. The precept therefore ſtops her. By ſuch marriage ſhe will commit adultery. And why? Becauſe the tie of the firſt huſband ſtill continues. But how does it continue? If ſhe had committed fornication (a juſt cauſe of divorce), it would have been diſſolved: but it now holds; becauſe ſhe is innocent of that offence which alone could liberate her, and, therefore, is ſtill his wife. And thus is proved, from the very reaſon of the thing, the neceſſity of applying the exception of fornication to her caſe, which had been before expreſſed in that of her huſband.

"Beſides—What is adultery? Fornication during marriage—That a man may put away his wife, for ſuch an offence, and marry another, is juſtly inferred from the words of Chriſt; and you allow it. What, if he does ſo? Can he be legally united to the ſecond wife, and continue the unbroken tie of matrimony with the firſt? And if not, for it is impoſſible, how can ſhe, by any remarriage, continue to commit adultery againſt him, who has not only ceaſed to be her huſband, but is now the proper huſband of another?"

The learned and Rev. author, (for he informs us that he is of the ſacred profeſſion), in the concluſion of his work, gives a hiſtory of the puniſhment of adultery, both among the Romans, and in this country. The

And after proving that the cuſtom of ſuffering that crime to go unpuniſhed is peculiar to modern times, he forcibly and judiciouſly aſks —"What remains then but to renew the penalties in the moſt effectual manner, and invigorate the arm of the ancient authority? "The force of conſcience," indeed, as he truly obſerves, "upon which the judgments of the eccleſiaſtical law depend, is decayed among us. The ſeverities which were once employed with ſo much effect upon the incontinent have loſt all their influence." But though "you cannot, by an act of the Legiſlature, reſtore the conſcience, you can puniſh the perſon: you cannot terrify the ſoul of the adulterer, but you can ſeize the body. And at leaſt impriſonment, the mildeſt ſpecies of corporal ſuffering, ought to be put in force againſt him. In the caſe of *abduction* of a man's wife, public fine, and impriſonment for two years, are added to the recovery of private damages; and both the king and the huſband may have this action. Is the *ſeduction* of her ſo much lighter in guilt, that the crown ſhall have no plea againſt it?"

Inſtead of the prohibition of intermarriage to the adulterous parties, (the diſinclination to which meaſure the author conſiders as too ſtrong to be eaſily ſurmounted) he recommends the ſubjecting of the adultereſs to a ſtate of probation, the ſeverity of which ſhould be either encreaſed or mitigated, as her future conduct might indicate impenitence or contrition. We have no objection to ſuch a diſcipline; but we conceive that the intereſts of ſociety imperiouſly demand a general law to prevent the parties guilty of adultery from enſnaring others to follow their example, by entering together into the holy ſtate of matrimony, and by enjoying, *in conſequence of their offence*, the reſpectability and privileges which that ſtate only can confer. We differ from the author in his interpretation of the diſputed paſſage in Saint Matthew; which we think, will not fairly admit of any other conſtruction than that which has been put upon it by the BISHOP OF ROCHESTER.

POETRY.

Extract from the Regicide; an Heroic Poem. In twenty-ſix Books: with Notes, and a Dedication to the Friend of Tallien. By the Author. 6d. 8vo. Pp. 16. Bickerſtaff. London. 1801.

IN this ſpirited *little* production we eaſily recognize the pen of an old acquaintance, which has been long employed in chaſtiſing the degenerate *patriots* of this degenerate age. Never was the laſh of the ſatiriſt inflicted with more juſtice than on thoſe men of *liberal* and *candid* minds who received the Regicide TALLIEN, during his *forced* viſit to this country, with the ſame marks of friendſhip and attention as the man of honour and integrity beſtows on unfortunate virtue. Light as ſome perſons may be diſpoſed to conſider conduct of this kind, its conſequences are moſt important to ſociety,

as it ſtrikes at the root of all that is honourable and good among men, by breaking down thoſe diſtinctions between virtue and vice, which are neceſſary to ſecure reſpect to religion and morality, and conſequently eſſential to the well-being of the ſocial world. The ironical dedication to "The Friend of Tallien" is excellent; but we muſt confine our extracts to the poetry.

FROM THE REGICIDE;

AN HEROIC POEM,

In Twenty-ſix Books.

" I ſing the Regicide, whom forc'd by fate,
And dire Abdallah's unrelenting hate,
Auſpicious gales, in happy moment bore,
From Ægypt's clime to Britain's honour'd ſhore.
Hail, Tallien, hail! whre'er I turn my eyes,
Far o'er the reſt your deeds diſtinguiſh'd riſe;
* September's patriots, hir'd from day to day,
From your pure hands receiv'd their well earn'd pay.
To prieſts and nobles, ſunk in hopeleſs grief,
Your tender-hearted nature gave relief;
Forbade in chains to linger out their breath,
And clos'd their ſufferings by an eaſy death,
Thee Paris thee her great deliverer calls,
Thy fame yet ſounds in Bourdeaux's crouded walls,
Thy juſtice there diſplay'd a ſplendid ſcene,
And thouſands periſh'd by the guillotine:
No ſtop, no ſtay, till virtuous as juſt,
You ceas'd from carnage to indulge in luſt.†
Appeals to heaven appal not Tallien's mind,
No oaths reſtrain him, no engagements bind;
His ponic faith deluded Sombreuil ‡ tried,
And, ſav'd from Hoche's ſword, by Tallien's treaty died.
Hail, firſt of Regicides, that envied name,
Not fell Marat, not Roberſpierre can claim.
When Louis, hurl'd by traitors from his throne,
Th' accurs'd convention judg'd for crimes unknown,
Around a father's knees his children clung,
The wife in anguiſh o'er her huſband hung;

NOTES BY A FRIEND TO THE AUTHOR.

* " It was Tallien who, being ſecretary of the Commune, organized the murder of the priſoners on the 2d and 3d of September, 1792, and, Lanjuinais declared in the convention, paid a ſtipulated ſum to the murderers, at ſo much a head."

† " It was Tallien who continued the maſſacres of Bourdeaux, till, to ſave herſelf and her father from death, the daughter of a rich Spaniſh banker ſacrificed herſelf to the bed of a wretch, whom at the time ſhe deſpiſed and deteſted; and has ſince, if that were poſſible, diſgraced."

‡ " It was Tallien who, at Quiberon, put Sombreuil and the remains of his army to death in cold blood, in open contempt of a capitulation ſolemnly ſworn to and atteſted."

He,

He, fallen King, implor'd a ſhort delay,
One laſt adieu, the reſpite of a day:
Immediate ſentence * ſportive Tallien preſt,
And ſeal'd his death with irony and jeſt.
These are thy merits, Tallien, this thy fame,
The patriot Band for theſe thy friendſhip claim.
To thee, to them, I conſecrate the lay,
To lateſt times record th' important day,
The day of glory, when aloft, in ſtate,
O'erlooking England's Senate, Tallien ſate.
The charming ſcene diſpell'd the gloom of G—,
Made N —— ſmile, and each dull R —— gay.
All preſs'd ſome tribute of reſpect to bring,
† B——, B——, B——, B——, B—, B—,
C——and J—— a facetious pair,
F——'s half-letter'd Plenipo, ‡ A——,
§ T——, whoſe voice ſonorious rends the ear;
C——, whoſe whole eloquence is 'Hear, hear, hear!'
Not apt themſelves, too apt the Houſe to tire,
L—— and || J——, who croaks, 'Enquire, enquire;'
M——, N——, N——, R——, all dumb,
The City Coxcomb C——, the Brewer S——;
H—— the heavy, W—— wondrous bright,
The tragic ¶ S——, the didactic K——;
The Cowpenn ** Conqueror, great in arts and arms,
Fat †† S——, who feels from water no alarms;
J——, who deals in plate and plated ware,
F——, who, at Faro deals, and H——;

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* "The Dubious Dr. Moore in his journal ſays, Tallien, with diabolical irony, argued for the King's immediate execution, on what he called motives of humanity. 'He knows,' ſaid the wretch, 'that he is condemned, and that a reſpite is demanded: to keep him in ſuſpence is prolonging his agony. Let us, in tenderneſs for his ſufferings, decree his immediate execution, and put him out of anguiſh.'"

† "This line is beautifully alliterative, and the heroes are ſomething like Virgil's:—

"Ignaros deinde in muris, Martemque cientes,
"Alcandrumque, Haliumque, Noemonaque, Prytanimque."

‡ "Half-lettered, ſo called from the publication of a bit of a letter."

§ "This Senator is ſuppoſed to have the ſtrongeſt voice of any member in both houſes; and it is ſaid to be "Vox et præterea nihil."

|| "This gentleman, in his laudable thirſt after Ægyptian knowledge, upon hearing of Tallien's arrival, invited him to dinner, to aſſiſt him in his enquiries."

¶ "Two poets "of ſpecial merit, but of little note."

** "He was very near conquering America, and has lately preſerved Portugal."

†† "He was in the ſea, and in imminent danger for ſeveral hours, but it is thought is not born to be drowned."

* He, whom his mother, warm with young deſires,
Produc'd a bleſſing to two happy ſires;
Pert S——, of birth obſcure, of talents mean,
With all a ſectary's envenom'd ſpleen;
W——, whoſe rhetoric, like his father's beer,
Is ſtale, not ſtrong, and frothy, but not clear;
† E—, who 'never ending, ſtill beginning,'
Weeps over France, 'more ſin'd againſt than ſinning;'
‡ Eternal T——, who adorns debate
With all the flowers that grow in § Billingſgate;
Benevolent ‖ B——, whoſe bowels feel
For all who mutiny, or plot, or ſteal,
Victims of Aris and the dire Baſtile;
All, all with true Whig principles inſpir'd,
Flock'd round the Chief, careſs'd him, and admir'd,
H—— T——— grinn'd horribly a ghaſtly grin,
And ſmil'd on Tallien like the ¶ Devil on Sin.
F—— was not there, the great ſeceding Chief,
With * tender A—— mollified his grief;
Grief for what ne'er can be regain'd, the power
Ambition loſt him in a fatal hour;
What time he tried with courage all his own,
To govern India and controul the throne.
But from his place the firſt of Patriots ran,
With eager haſte to greet the † Godlike Man,
The kiſs fraternal on his lips impreſt,
The hand of friendſhip gave, and thus addreſt:—
" O thou, that with ſurpaſſing glory crown'd,
" Look'ſt, like a God, on us thy votaries round,
" Thou, who tranſcendeſt Bonaparte's fame,
" We laud, we magnify thy glorious name,", &c. &c.

POLITICS.

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* " There is a lady I hear in the ſame predicament: what a pity they did not make a match; the M. of H——, I dare ſay, would not have regretted it."

† " In the three hundredth edition of his pamphlet, Mr. E. compares the Great Nation to poor old King Lear, and abſolutely weeps over the cruel aggreſſions ſhe has ſuffered from us and Holland: the pamphlet, I am told, is as much to be depended upon for fair ſtatements and facts as his evidence in favour of O'Connor, who confeſſed himſelf a traitor, after Mr. E. had ſworn him to be a whig, and of courſe a patriot."

‡ " So denominated from ſpeaking to no end."

§ " Vide orationes paſſim."

‖ " The good Samaritan was nothing to this Philanthropiſt."

¶ " The thought and words of this couplet are ſhamefully ſtolen from Milton."

* " Long kept."

† " Cicero ſays to Catsline: 'Veniſti pauló ante in Senatum: Quis te ex hoc tontâ frequentiâ, ex tot tuis amicis ac neceſſariis ſalutavit? adventu tuo iſta ſubſellia vacua facta ſunt; omnes conſulares, ſimulatque aſſediſti, partem

POLITICS.

Conſiderations on the preſent State of Europe, with reſpect to Peace, or a further Proſecution of the War. 8vo. Pp. 80. Debrett. 1801.

THESE conſiderations were written ſix months ago, and the events which have ſince occurred, in the military and political world, prove that the author had accurately eſtimated the reſpective views and reſources of the belligerent powers. It is his opinion that peace might be made on ſafe and honourable terms, by the ſacrifice of a part of our conqueſts; and that it is the intereſt of Buonaparte to make it. We have known ſome opulent men in the mercantile world, who, during the whole progreſs of the revolution, have made this latter opinion, applied to every exiſting ruler of the French Republic, the ground of pecuniary ſpeculations, which certainly have not tended to produce any augmentation of their fortune. The fact is, that neither theſe individuals, nor our author himſelf, ſeem to have taken into their conſideration the *revolutionary* obſtacles to a peace; ariſing from the *peculiar* ſituation of the French Republic, both in reſpect of foreign powers, and of domeſtic circumſtances;—and, ſtill more, from the dread which is univerſally entertained throughout France, of the return of the armies, and the human impoſſibility of giving them their promiſed reward, at the concluſion of a general peace. No argument then can be drawn from precedent or example to ſupport a caſe to which none of the uſual modes of reaſoning will apply.

As to the firſt poſition, we are decidedly of opinion, that no peace, which is not founded on one of the two principles, the *ſtatus quo ante bellum*, or the *uti poſſidetis*, can be either *ſafe* or *honourable* to this country; or, indeed, to Europe; for certainly much of the future ſafety of Europe will depend upon *our* ability to cope with the gigantic power of the French Republic.

The introduction contains ſome very pertinent and juſt obſervations on our right to ſearch veſſels bound to an enemy's port; and on the aggreſſive conduct of Denmark, which is placed in a new and ſtrong point of view.

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partem iſtam ſubſelliorum nudam atque inanem reliquerunt." And Dr. Moore informs us that even Danton was ſhocked at the wit and humour diſplayed by Tallien in the Convention. But when this conſpirator, more deteſtable than Cataline; this Regicide, more bloodthirſty than Danton, appeared in the Britiſh Senate, not a patriot was ſhocked, not a patriot quitted his ſeat, unleſs it was to run to the place where he ſate: there they crowded about him, ſeveral addreſſed him, and one had the honour of being introduced to him. After this, the papers tell us that a member invited him to meet a ſelect party of his friends at dinner, and that they all attended him in the evening to Mr. Sheridan's theatre. When he quitted England, Tallien declared that he was ſatisfied with his reception, and that the Patriots continued to deſerve well of the Great Nation. Do theſe attentions proceed from liberality and Whig principles, or from a profligate contempt of the public opinion, and gratuitous infamy?

Pudet hæc opprobria nobis
Et dici potuiſſe, et non potuiſſe refelli."

In the pamphlet alſo are to be found ſome very uſeful information, and judicious reflections on the naval force of the different maritime powers of Europe, and on the importance of ſome of our new Colonial acquiſitions; and, on the whole, it appears to be the production of a man of ſenſe and diſcernment, accuſtomed to obſervation, and ſincerely anxious for the welfare and honour of his country.

DRAMA.

Lovers' Vows, or the Child of Love. A Play in five Acts. Tranſlated from the German of Auguſtus Von Kotzebue: with a brief Biography of the Author. By Stephen Porter, of the Middle Temple, and of Trinity College, Cambridge. Parſons.

THE decline of dramatic genius in this country is on no account perhaps more to be lamented than for the inundation which it has occaſioned of the falſe pathos and vicious morals of what is called a *German ſchool.* Kotzebue is one of the moſt dangerous becauſe one of the moſt popular writers of that ſchool, and the reputation which his name has acquired ſince a Britiſh poet and ſenator thought proper to adapt one of his plays to the Engliſh ſtage, renders him ſtill more formidable. Such a writer by his ſpurious pathos, may do much to corrupt the minds of the unreflecting vulgar, who are eaſily ſeduced by exciting their pity for *vices* rather than *misfortunes*, and gradually undermining that ſyſtem of morality which has ſo long provided the moſt uſeful rules for thought, feeling, and conduct. The play before us is a mere tranſlation from Kotzebue's original, without any view to a repreſentation on the Engliſh ſtage. It is a ſtriking ſpecimen of the author's manner, and of the general tendency of his dramatic works. That tendency is to make mankind believe that criminal paſſions and actions are chiefly to be found in the higher ranks of ſociety, and that virtue, ſenſibility, and all the nobler feelings are in general the characteriſtics of the lower orders. Another great *trait* in the dramatic character of Kotzebue is to bring female delicacy and modeſty into contempt and ridicule. According to his notions, a young lady is to put no check on her paſſions, and if ſhe feels a partiality for a man ſhe is to *make love to him*, without any ceremony, under the idea of being *ſimple, ingenuous*, and *natural*. It is full time to put a ſtop to this degenerate and polluting ſpecies of literature, and if the legiſlature cannot interfere, it is to be hoped however that it will at laſt meet with its proper fate at the tribunal of public judgment, virtue, and common ſenſe.

Lovers' Vows. A Play in five Acts; performing at the Theatre Royal, Covent Garden. From the German of Kotzebue. By Mrs. Inchbald. Robinſons. London.

THOUGH Mrs. Inchbald has cleared away much of the offenſive matter in this play, it is ſtill unworthy the protection of the Britiſh public. Her chief alteration is in the character of the *Butler*, which ſhe has rendered more prominent and ludicrous than in the original.

MISCEL-

MISCELLANIES.

A Letter to the Hon. Spencer Perceval, &c. The Second Edition. With a Poſtſcript. Containing ſome Obſervations on the reported Debates on Taylor's and Addiſon's Divorce Bills. 8vo. 1s. 6d. Rivingtons. 1801.

IN our review of the firſt edition of this excellent Pamphlet,* we entered at large into the nature of its contents; and we are happy to ſee, that an attempt to inculcate ſtrong religious and moral truths on a topic which involves the deareſt intereſts of the ſocial world has, in this diſſipated age, commanded a certain portion of public attention. In the Poſtſcript, which is nearly as large as the Pamphlet itſelf, the author makes ſome ſpirited and pertinent obſervations on the reported ſpeeches of ſome of the members of the Upper Houſe; he alſo here ſtrengthens his former arguments; and ſuggeſts ſome uſeful alterations in the laws reſpecting adultery. He contends, moſt ſtrongly, for the juſtice of allowing wives, as well as huſbands, the privilege of obtaining a divorce for adultery, and expreſſes his aſtoniſhment that thoſe Senators who had ſo ſtrenuouſly ſupported the cauſe of woman in a fallen ſtate, ſhould have remained ſilent when the claims of a virtuous wife were the ſubject of diſcuſſion. His propoſition that, "in all caſes of divorce for adultery, the children of the marriage ſhould remain with the virtuous party," ſeems to be alike conſonant with the principles of juſtice, and the intereſts of ſociety. His expoſure of the fallacy and abſurdity of repreſenting marriage merely as a *civil contract*, a repreſentation at variance with the Divine law, and fraught with infinite danger to the community, is pointed and ſucceſsful. The juſtice of the following remarks, referring to ſome late proceedings in a certain aſſembly, no one, we think, will be bold or ſilly enough to diſpute.

"Whatever ſome may think, men of looſe morals and profligate lives are not the fitteſt perſons to decide upon the neceſſity of laws, which would impoſe reſtraints upon their paſſions. In ſuch a caſe they would be judges in their own cauſe. There is, indeed, an audacity in vice which makes it claim a right thus to ſit in judgment upon itſelf; nay, at this time, it diſplays ſuch matchleſs effrontery as to aſſert a ſuperior and almoſt an excluſive title, to pronounce upon the propriety of its own conviction. It holds out characters, which are deſerving of the higheſt reſpect, and of the moſt unbounded confidence, as the leaſt qualified to conſult the deareſt intereſts of ſociety. It repreſents men who occupy, with the greateſt credit to themſelves, and with the greateſt advantage to the ſtate, the higheſt departments in the church and the magiſtracy, as unfit to be the guardians of the public morals, becauſe, forſooth, they have not acquired that knowledge of the world, which is to be gained only by going through a courſe of debauchery. It is no uncommon thing to ſee perſons, whoſe principles are corrupted, whoſe minds are perverted, and whoſe reaſon is enſlaved by diſſolute habits, endeavouring to laugh down the dictates of wiſdom and virtue, becauſe they proceed from the mouth of a Biſhop or a Judge; and to ſet up their own authority as infallible; becauſe it is founded on the rotten baſis of licentious experience and vicious habits. With equal propriety might a gang of banditti claim an excluſive right to re-

* See Anti-Jacobin Review, Vol. VIII. p. 290.

gulate

gulate the whole code of civil and criminal law: as well might a ſeat in the Correſponding Society, or in the club of United Iriſhmen, be held forth, as a neceſſary qualification, to pronounce upon the laws reſpecting ſedition and treaſon, or on the expediency of ſuſpending the Act of Habeas Corpus."

We muſt repeat our former obſervation, that this pamphlet ought to be peruſed by every member who means to give a vote on queſtions connected with the laws of Divorce for Adultery.

The Thirteenth Report of the Society for bettering the Condition of the Poor. 8vo. 1s. Hatchard. 1801.

The Fourteenth Report of the Society for bettering the Condition of the Poor. 8vo. 1s. Hatchard. 1801.

THESE Reports exhibit a ſatisfactory account of the farther proceedings of this benevolent Society, who have long been moſt beneficially employed in bettering the temporal condition of the indigent claſſes of their fellow-ſubjects. And, we truſt, that a period will arrive when its members will have leiſure to turn their attention, more particularly, to the ſpiritual improvement of the Poor, eſpecially thoſe of the metropolis, who are depraved and corrupted, beyond the powers of deſcription, and almoſt of imagination. No doubt, the relief of bodily want, is a neceſſary preliminary to mental melioration; but theſe ſhould, to a certain extent, be made to go hand in hand; at leaſt, the former ſhould be rendered inſtrumental to the latter. We believe the Society has attended very cloſely to this improvement in the country; and we truſt, that the metropolis, which is in moſt want of it, will not be much longer without it.

The Contemplative Philoſopher; or ſhort Eſſays on the various Objects of Nature throughout the Year; with poetical Illuſtrations and moral Reflections on each Subject. 2 Vols. 12mo. 8s. Rivingtons. 1800.

THESE Eſſays firſt appeared in the Univerſal Magazine; and the Editor has not been miſtaken in his opinion, that they were worthy of being republiſhed in a more compact and eligible form.

Cautions to young Sportſmen. 8vo. Pp. 24. 6d. Robſon. 1800.

THIS ſhort tract is the production of Sir Thomas Frankland; and has for its laudable object, the prevention of the many dreadful accidents which ariſe from careleſsneſs and inattention in the uſe of fire-arms. Having ſaid this, it is almoſt ſuperfluous to add, that it ought to be peruſed by every young ſportſman.

The Principles of Engliſh Farriery vindicated; containing Strictures on the erroneous and long exploded Syſtem, lately revived at the Veterinary College; interſperſed with curſory Remarks on the Syſtems of Solleyſell, De Saunier, Da la Foſſe, &c. &c. in which is fully diſplayed the Superiority of Engliſh Farriery over that of Foreign Nations. By John Lane, A. V. P. late of the Second Regiment of Life Guards. 8vo. Riebau. London. 1800.

M. R.

MR. LANE, actuated by an Anti-Gallican ſpirit, repels, with great indignation, the charge of inferiority which has been preferred againſt his country, in the important art of Farriery. If his ability be equal to his zeal, of which we humbly profeſs to be moſt incompetent judges, he muſt have very good grounds indeed for claiming the ſuperiority which he ſo loudly aſſerts.

Latin Proſody made eaſy, or Rules and Authorities for the Quantity of final Syllables in general, and of the Increments of Nouns and Verbs, interſperſed with occaſional Obſervations and Conjectures on the pronunciation of the ancient Greeks and Romans: to which are added directions for ſcanning and compoſing different kinds of Verſe, followed by Analytic Remarks on the Harmonious Structure of the Hexameter, together with Synoptic Tables of Quantity for every Declenſion and Conjugation. By J. Carey. 8vo. Pp. 200. 5s. Robinſons. London. 1800.

THE length of the title page precludes the neceſſity of explanation, as to the *contents* of the book. In reſpect of the execution we ſhall briefly obſerve, that the author has not promiſed more than he has performed; and that he has treated his ſubject with ability and care.

Elements of Reading. Being ſelect Engliſh Leſſons in Proſe and Verſe, for Young Readers of Both Sexes. By the Rev. J. Adams. 12mo. London. 1801.

A NEW edition of an uſeful publication the merits of which had been duly eſtimated before the commencement of our labours.

The Firſt Principles of Field-Fortification; containing conciſe and familiar Precepts for the Conſtruction, Attack, and Defence of Field-Works; with a Preliminary Introduction to the Science of Fortification in general. By Charles Auguſtus Struenſee. Tranſlated from the German, by William Nicolay, Captain-Lieutenant in the Corps of Royal Engineers. 8vo. Pp. 232. Plates. 7s. 6d. Nicol. London. 1800.

THESE *Firſt Principles*, as they are termed with more modeſty than accuracy, include the whole ſcience of Field-Fortification; and the ſimplification of the rules, in which much ability is diſplayed, renders them attainable by the humbleſt capacity. The military world are highly indebted to the tranſlator of this work, which is capable of affording much uſeful knowledge to officers of all ranks.

A Propoſal on Behalf of the Married Poor. 8vo. Pp. 52. 1s. 6d. Arch. London. 1801.

THE object of this tract is to recommend the appointment of ſix inſpectors in every pariſh to be inveſted with authority and controul over the overſeers; for the purpoſe of adminiſtering relief to the poor at their own houſes; and making certain allowances to the labourer according to the amount of his earnings and the extent of his family; but this object may be obtained by means more regular, more practicable, and more effective.

Thoughts

Thoughts on Poor-Houſes, with a View to their general Reform, particularly that of Saliſbury, comparing it with the more improved ones of Shrewſbury, Iſle of Wight, Hull, Bo'dre, &c. and Deductions drawn, uſeful to other Poor-Houſes. To which is added, an Account of the Population of Saliſbury, with Obſervations thereon. By Henry Wanſey, F. A. S. 8vo. Pp. 48. Price 18d. Cadell and Davies. London. 1801.

MR. WANSEY has evidently beſtowed much labour and care on the inveſtigation of the ſubject; and has, very judiciouſly, in the collection of his materials, preferred practice to theory, facts to ſpeculations. Of the true end and deſign of a workhouſe, as explained in an advertiſement which he has adopted, he unqueſtionably entertains a very juſt conception.

"To train up the children of the poor to habits of induſtry, religion, and virtue, in order to make them uſeful members of ſociety; to furniſh employment for the poor of all ages, and oblige them to earn their own ſupport, as far as their ſtrength and ability will enable them; to prevent idleneſs, diſſipation, and vice; and to provide a comfortable aſylum for old age, diſeaſe, or infirmity, when thereby diſabled from purſuing their uſual occupations."

We heartily wiſh that this point was more fully attended to, in which caſe houſes of induſtry would never be converted into a receptacle for idleneſs. The author's ſuggeſtions reſpecting the *education* of children in a workhouſe are highly judicious, and indeed all his obſervations on the ſubject of the poor are entitled to very ſerious conſideration.

The Life, Adventures, and Opinions of Colonel George Hanger. Written by himſelf. 2 Vols. 8vo. 16s. Debrett. 1801.

IF a total abſence of wit, humour, and underſtanding; of all that can amuſe the fancy, or inform the mind; had been the only objection to theſe ponderous volumes, we ſhould have left them to ſink, by their own weight, in the muddy pool of oblivion. Such negative demerits muſt have, indeed, incurred contempt, but might have been allowed to eſcape cenſure.—Not ſo the work in which profligacy riſes ſuperior to its concomitant dulneſs; in which the moſt miſerable ſneers at religion, and its moſt virtuous profeſſors are exhibited, aptly it muſt be admitted, as fit companions for eulogies on vice; in which the moſt Chriſtian, beſt-regulated, and beſt-governed inſtitutions, are vilified and calumniated, moſt baſely and falſely, and whole chapters devoted to ſtudied panegyrics on proſtitution and proſtitutes; in which all decency and decorum of language and of ſentiment, are utterly diſregarded; and of which it is difficult to ſay, whether it be moſt ſtrongly characterized by perverſion of mind or corruption of heart.

A fair ſtandard for eſtimating the capacity and the principles of the author is afforded to the reader at the very beginning of the book, in which he tells him, that the character which he was ever moſt ambitious to acquire, and which he regards as "*the moſt deſireable* and *moſt enviable of* ALL *characters*," was that of—*a fine gentleman!*—It is not ſurpriſing that a man who ſhould *ſo think*, ſhould *ſo write*.—He aſſures us that he was an adept at Latin, but that he never underſtood Greek; which ſtruck us, we confeſs, as ſomewhat ſtrange, when we looked at the plate in the firſt volume, where a figure is exhibited on the gallows, which it is impoſſible for any man who was in the habit of paſſing the obelisk in St. George's-fields two years ago, or has been more recently accuſtomed to walk through Pall-mall

and

and the adjacent ſtreets, to miſtake;—for we certainly were diſpoſed to think that there was one individual in the world, at leaſt, to whom he did juſtice, and that he had ſucceſsfully ſtudied the old Greek admonition γνῶθι σεαυτὸν.

Averſe as we are from the infliction of general cenſure, without the adduction of ſome paſſage to juſtify our ſentence; we cannot, in this inſtance, ſubmit to diſgrace our pages by a ſingle quotation; but when we aſſure our readers that the author carries his profligacy ſo far as not only to ſtigmatize our marriage-ceremony as an artifice of popery; and earneſtly to recommend polygamy; but even to direct the public proſtitute in the choice of her paramours, and that in language the moſt obſcene, they will not, we are perſuaded, be led to accuſe us of injuſtice, when we pronounce ſuch a publication to be *infamous*. For our part, who are not *fine gentlemen* but *plain Chriſtians*, we ſhould regard any man who could write and publiſh a book of this deſcription, with the ſame abhorrence as the wretch *who ſhould frequent a place of worſhip for a purpoſe of infamy; and who ſhould lure the victim of ſeduction from the houſe of penitence and prayer, to plunge her once more, into the gulph of miſery and ſin!*

REVIEWERS REVIEWED.

Thoughts on the Engliſh Government. Letter 4th.

Reflections on the Political and Moral State of Society at the Cloſe of the 18th Century. By John Bowles, Eſq.

Political Eſſays on Popular Subjects.

THE public have, we doubt not, frequently obſerved a very ſtriking difference between the conduct of Jacobin and that of Anti-Jacobin Reviewers. That ſuch a difference exiſts, we are very proud; we conſider it as honourable to ourſelves, and, what is ſtill more important, as affording the beſt pledge of our utility. The greater it is, the greater, we are convinced, will be our ſervices to our country and to ſociety at large. And we requeſt all perſons who are friendly to our intereſts to notice it whenever they may have occaſion.

To enumerate all the circumſtances in which this difference conſiſts would be a moſt voluminous taſk; for it amounts in all reſpects, in which principle can be concerned, to a perfect contraſt. With Jacobins, we truſt, we differ *toto cælo*. At preſent we will point out two very prominent marks of diſtinction between us and our antagoniſts. In the firſt place with regard to all publications which relate to ſubjects of a religious, moral, or political nature, our opinion and that of the Jacobin critics are always diametrically oppoſite to each other. Whenever, in ſuch caſes, we extol, they are ſure to condemn; and *vice verſâ*; ſo that with regard to general character, it would be ſufficient for any reader to peruſe either of us, in order to know, with abſolute certainty, the ſentiments of the other. The ground of this difference, whoever has paid the ſmalleſt attention to our reſpective principles will find to be, that all works which have for their object to promote the cauſe of religion, virtue and ſocial order, invariably attract their unqualified cenſure, while we not only applaud ſuch works, in proportion as we find them calculated to promote their important object, but endeavour, to the utmoſt of our power, by cauſing

cauſing them to be univerſally known and read, to aſſiſt them in making the ſalutary impreſſions they are calculated to produce. On the other hand, if a publication have a tendency to corrupt the public principles, to damp the public ſpirit, to aſſiſt the views of the enemies of the country, and to promote the cauſe of infidelity, treaſon, univerſal diſturbance and anarchy, or, in one word, of Jacobiniſm, it never fails to call forth the commendation of a Jacobin Reviewer, while we feel it our duty to expoſe, with due ſeverity, its miſchievous nature, and to counteract its malignant deſign.

Another difference, equally marked, between us and the Jacobin Reviewers, conſiſts in the manner in which we treat the works which we reſpectively condemn; for as to thoſe which we approve no ſuch difference is perceptible. With regard to the former our readers will do us the juſtice to remember that it is our practice to be very explicit in ſtating the grounds of our diſapprobation, and to produce evidence from the works themſelves to prove that our cenſure is juſt—in ſhort, to enable our readers to judge for themſelves, reſpecting the merits of ſuch works. The conduct of our critical adverſaries is the very reverſe of this. Their cenſure conſiſts in vague, general, indiſcriminate abuſe. They labour to excite a prejudice againſt a work; but they take care not to furniſh their readers with any materials, by which to judge of the juſtneſs of their reprehenſion. Wiſhing to conſign it, if poſſible, to oblivion, they aim only to prevent it, from being read and examined. Inſtead of inveſtigating its contents, controverting its principles, diſproving its facts, and refuting its reaſoning, (which is the courſe we think ourſelves bound to follow, when we expreſs our diſapprobation) they condemn it in the lump, and confine themſelves to general deſcription, and knowing pretty well the bent of their readers diſpoſitions, they take care to make that deſcription of ſuch a nature as ſhall preclude all wiſh to peruſe the publications ſo deſcribed. Thus are many perſons confirmed in the moſt miſchievous errors by ſuffering the *ipſe dixit* of a reviewer to prevent them from reading, what would flaſh conviction upon their minds, induce them to abjure the ſyſtems, they have been artfully led to adopt, and to embrace, as eſſential to the welfare of ſociety, the principles, which they have been taught to conſider as injurious to its beſt intereſts.

In proportion as the tendency of a publication is beneficial, theſe inſidious reviewers are cautious to refrain from any inveſtigation of its contents. And when it is of the higher claſs of utility nothing can be more ſuperficial than their criticiſm, nothing more indefinite than their invective. Fearing to make their partiality and injuſtice conſpicuous, they do not venture to truſt their readers with a ſingle extract from productions which are highly extolled by perſons, who are diſtinguiſhed both for the ſoundneſs of their principles and the extent of their literature.

A curious ſpecimen of this mode of Jacobin criticiſm is to be found in the notice taken by the Critical Review, for February laſt, of the three publications ſpecified at the head of this article. We ſhall ſeverally bring forward theſe critiques in order to enable our readers to judge whether the foregoing obſervations may not be juſtly applied to the Critical Reviewers.

1ſt. Thoughts on the Engliſh Government. See Critical Review, for February laſt. P. 215.

A CONSIDERABLE part of this work conſiſts of animadverſions on the firſt volume of Blackſtone's Commentaries. The author's cenſures are

are principally directed to the arrangement adopted by the Commentator in unfolding the conſtitution of our government; an arrangement which, in the opinion of Mr. R. is "the origin of all the miſconception and prejudice, now prevailing with regard to the form and nature of our conſtitution." p. 6. In other reſpects Mr. Reeves pays a high tribute of applauſe to the Commentaries, which, he ſays, he holds "in very high eſtimation." "have" (obſerves he) a feeling for the name of this great lawyer and writer, which is compoſed of gratitude for aſſiſtance in my ſtudies, and conviction of the real value of his labour: ſince I have been able to judge for myſelf, I believe it to be the beſt introduction there ever was, to any ſyſtem of law; he has extended a knowledge of the law beyond the profeſſors of it, making juriſprudence a part of the literature of the country, and therefore within the circle of every gentleman's ſtudies. Since the publication of Blackſtone's Commentaries, every Engliſhman who reads, feels a temptation to acquire a general idea of the law he lives under, which too he now likes the better, ſince he is not wholly without ſome knowledge of its principles and application." This is not the language of a prejudiced man, or of an unfair judge, and it affords preſumptive evidence, that the writer who employed it would not, without good grounds, take upon himſelf to cenſure any part of the Commentaries. At all events the true queſtion is whether his cenſures be well or ill founded? and with all the reſpect we bear a work which we conſider as the moſt elaborate and elegant, of an inſtitutional kind, which has ever appeared upon any ſcience, we think the animadverſions made by Mr. Reeves perfectly juſt. Indeed, their juſtneſs is ſo apparent that it is matter of wonder, that they ſhould have eſcaped any perſon, of tolerable diſcernment, who had peruſed the firſt volume of the Commentaries; a circumſtance to be attributed only to the dazzling authority of the learned author. We will notice the firſt of Mr. Reeves's remarks that the reader may form ſome idea of their propriety.

The Commentator thus enumerates thoſe auxiliary ſubordinate rights of Engliſhmen, which "ſerve principally as barriers to protect and maintain inviolate the three great and primary rights of perſonal ſecurity, perſonal liberty, and private property." 1ſt. The Parliament; 2d. the limitation of the King's prerogative; 3d. right of action in courts; 4th. right of petitioning; 5th. right of having arms for defence. On this arrangement Mr. Reeves very properly obſerves, that it does not ſeem to accord even with the Commentator's own diſtribution—Firſt, the right of petitioning. To the method of this arrangement, which evidently contains a moſt defective analyſis, Mr. R. properly objects that the right of petitioning ſhould be placed as one article, and the Parliament, which is one of the objects of ſuch petitioning, as another; and that the prerogative, which is another object of petitioning, ſhould not be mentioned at all, but only the limitation of that prerogative; alſo that, in an inſtitutional work, the limitation of a certain power ſhould be mentioned as one of the beſt ſecurities of the ſubject, before any account is given of the extent or nature of that power. Finally, that what is a mere negative, the limitation of the King's authority, ſhould be mentioned as an entity in the law. In point of principle he complains with equal propriety, that the Parliament ſhould be mentioned as a poſitive good, and the royal authority a poſitive evil, which it muſt be, if, as ſtated by the Vinerian profeſſor, it be only to be rendered a good by its diminution, and by a continual watch upon it. Such ſtatements, beſides being incorrect, tend

to lower the King in the eſtimation of his ſubjects, and are therefore favourable to diſaffection, treaſon, and anarchy.

Happy, thrice happy would have been the Critical Reviewers to have proved the above obſervations, or thoſe which follow, to be captious and unjuſt. But this was out of their power. They knew, they lamented that it was ſo, and therefore they reſorted to their jacobinical mode of reviewing, without giving their readers the leaſt inſight into the nature of Mr. R.'s animadverſions, without any examination of the work, or extracting one ſentence of its contents, they paſs ſentence upon it, and upon the author, in the following vague and declamatory terms.

"This letter is chiefly employed in cenſuring Blackſtone and Locke, and in exhibiting, according to the author's fancy, a corrected text of the celebrated Commentaries on the Laws of England, as far as they treat on the royal prerogative and the conſtitution of this country. To any one who has read the former letters of this writer it will not be difficult to conceive in what manner he would correct the text of Blackſtone, and repreſent the entire ſovereignty of the King. He follows up his own hypotheſis (if that can be called an hypotheſis which is involved in contradiction and abſurdity above the meaſure of caballiſtic theology) with all due contempt of the venerable judge;" of the falſity of this charge the quotations we have made will be ſufficient to convince the reader, "and ſetting himſelf in his place, prates with matchleſs effrontery on the power of the ſtate and the royal prerogative, in direct repugnance to the ſentiments of the illuſtrious commentator. We think, however, that the *quiet good ſenſe* of the Engliſh people will not ſanction an attempt to ſcatter the tares of Mr. Reeves amongſt the wheat of Sir William Blackſtone; and, we truſt, that if this mixture be attempted, they will ſhew their *good ſenſe* by rejecting the mongrel and heterogeneous reſult. The gold of the latter can never amalgamate with the lead of the writer before us; he may, indeed, amuſe himſelf with writing letters without end, but he will never be able to gain currency for his baſe metal by outrageouſly intermixing it" (is not this outrageous nonſenſe Mr. Critical Reviewer?) "with the ſterling ore of this juſtly celebrated legal expoſition."

The remainder of this article conſiſts of a moſt futile attempt, not to repel (for that was impoſſible) but to evade a little wholeſome reproof which the latter writer condeſcended (unneceſſarily and *infra dignitatem* as we think) to beſtow upon the Critical Reviewer who had animadverted upon his preceding letter. In this attempt the Jacobin critic only proves two things: firſt, that he was extremely ſore from the chaſtiſement which had been given him; and, ſecondly, that it was totally out of his power to ſupport any of the charges or allegations which were the cauſe of that chaſtiſement. For though the writer charge him with numberleſs falſehoods and miſrepreſentations, and challenge him "to ſhew a ſingle propoſition" in the letter to warrant his "fooliſh imputations," inſtead of attempting to juſtify himſelf, he reſorts only, as before, to looſe and indiſcriminate invective, although, if it were true as he aſſerts, that the letters are a medley of doctrines of the moſt oppoſite deſcriptions, his (the letter writer's) pages are perpetually refuting each other, and his whole ſyſtem is of irreconcileable enmity with itſelf, it would not have been difficult to find ſome page, "doctrine" or paſſage which might have ſupported the charges of the Critical Reviewer. But inſtead of producing any ſuch juſtification for himſelf, the critic, with peculiar modeſty, alludes to Mr. Reeves's ſtile, which (he prudently ſays) the Critical Review

"ſhall

"ſhall not be *tarniſhed* by a vain endeavour to copy or to characterize!"

Our readers are now initiated into the myſteries of Jacobin Reviewing—but we have more of thoſe myſteries to unfold, and ſhall therefore proceed to another article.

Reflections on the political and moral State of Society.

IN our Review for January, (p. 14.) we entered ſo much at large into the merits of this excellent work, we afforded our readers, by the copiouſneſs of our extracts, ſuch a full opportunity for forming their own judgment upon it, and we have ſince heard the opinions of ſome of the firſt characters in the church, as well as in the literary world, which ſo perfectly correſpond with that which we had ourſelves declared, that it becomes a ſuperfluous taſk to ſay any thing more, either in juſtification of the work itſelf, or in praiſe of the author.—Well, as we are acquainted with the unprincipled tricks, and unbluſhing effrontery of the Jacobin critics, we little expected, we confeſs, that any one of the herd would expoſe his ignorance or his infamy ſo completely, as to write, on ſuch a work, ſuch an article as the following, which we extract, *verbatim*, from the Critical Review for February, p. 216.

"Buonaparte is a moſt horrible monſter, &c. &c. &c. All civilized ſociety will be deſtroyed by the French Revolution, &c. &c. &c. This *is* the ſum *and* ſubſtance of theſe reflections;" (this *our* readers know to be a profligate falſehood,) "and, notwithſtanding the compliments paid to ourſelves," (aye, there the ſhoe pinches; touch a Jacobin but ever ſo ſlightly and he writhes under the laſh, exclaiming all the while, with the man in the play,—'No, I am not angry, you can't make me angry!') "we muſt not conceal from our readers that this work is the beſt ſedative we have taken in our hands for ſome time: we defy any man to be angry with the writer, or to feel a muſcle diſordered in his progreſs through the work: on the contrary, it is impoſſible for him to read ten pages without falling aſleep."

Here falſehood is ſubſtituted for fact, abuſe for argument, and the critic does not condeſcend even to ſupport his opinion, ſuch as it is, by the adduction of a ſingle paſſage.—But from ſuch profligacy, by which the public has been too long duped, and the literary world too long diſgraced, we turn with diſguſt.

We have but one word to ſay to the *Monthly Reviewers* on the ſubject of this publication. Praiſe from them we did not expect; and, in their review of it, they have, we acknowledge, been ſufficiently cautious, and not ſuffered their zeal to outſtrip their prudence. But we would ſimply aſk them how it happened that in tranſcribing the title-page they omitted the word *moral?* Was it through fear that many perſons, who did not trouble themſelves much with *political* reflections, might be diſpoſed to read even the production of an *Anti-Jacobin* writer, on *moral* topics? It is an odd omiſſion, to ſay the leaſt of it.

Political Eſſays on popular Subjects. Critical Review, &c. p. 217.

THIS article concludes the ſelection we have thought proper to make from the Critical Review, in proof of the juſtneſs of our obſervations on the nature of Jacobin criticiſm. The work to which it relates was noticed by us, very much at large, in our laſt number.* We felt it our duty to

* See Anti-Jacobin Review, for February.

ſpeak

ſpeak very highly in its praiſe, and to repreſent it as calculated to produce the happieſt effects on the public mind, by correcting ſome of the moſt miſchievous errors which exiſt in ſociety, and by inculcating principles which have an invariable tendency to promote virtue and happineſs. We did not, however, expect our readers to rely implicitly on our commendations. In the true ſpirit of Anti-jacobiniſm we produced our vouchers for our opinion, and by ſufficiently copious extracts afforded the public an opportunity of judging for itſelf on the merits of the work. The conduct of the Critical, *alias* the Jacobin Reviewers, affords a perfect contraſt to ours—not only do they condemn what we extol, but they take care not to furniſh any teſt of the propriety of their cenſures, for they do not venture to quote a ſingle line from the work itſelf, and it is evident that they refrain from ſo doing, that they may indulge in a ſtrain of groſs invective and unfounded abuſe, and obtain a falſe credit for the fidelity of deſcriptions which would inſtantly appear to be unjuſt, if they were to perform the indiſpenſable duty of Reviewers, by making quotations to juſtify the opinions they deliver to the public. They are not, however, on that account the more ſparing of their abuſe, as our readers will infer from the following extract.

"Theſe eſſays, written on many of the firſt principles of politics, liberty, democracy, and the party denominations of Whig and Tory, may be ſaid to be compoſed on popular ſubjects, but we cannot add that they are written in a popular manner. Very few people will underſtand them. The ſtyle is inflated and torpid, and the writer's ideas are enveloped in a labyrinth of words. Burke is the idol of his adoration; and the politics and diction of his latter days" (the diction of Mr. Burke's latter day! well done Mr. Critic,) "the objects of his imitation. The French revolution is the grand phantom attacked, and with this haunting his mind he diſcuſſes the important ſubjects of liberty, democracy, and the Britiſh conſtitution." This Reviewer then would have had the author, in the year 1800, diſcuſs liberty, democracy, and the Britiſh conſtitution, without any notice of the French revolution, "imputing Jacobiniſm to a conſiderable number of inhabitants in this iſland who do not happen to agree with him in his ſpeculations." We believe the author was very right in imputing Jacobiniſm to many perſons of the above deſcription; and among thoſe perſons, juſtice impels us to include thoſe Critical Reviewers, whoſe character and conduct we have taken the trouble to exhibit in their true colours.

Fuſeli's *Lavater*.—De Lille's *Country Gentleman*.

TO THE EDITOR.

SIR,

I mentioned, on a former occaſion, that the Monthly Reviewers, though not ſo directly, yet not leſs effectually, promote the philoſophiſtical ſyſtem to which they have devoted themſelves, in the department of taſte as well as that of ſcience. On this account, therefore, as well as others, it is of conſiderable importance, to detect the ſhallowneſs of their pretenſions. In general, they ſeem to have no notion of that elegant ſimplicity, either in language or imagery, which confers grace on good writing; but to have promoted, by means of their early and extenſive circulation, the pompous turgidity and falſe glitter that have of late, ſo much infeſted both the proſe and poetry of Engliſh writers.

If

If they were not more captivated by ſound than ſenſe, they would not ſurely have quoted, with high commendation, the following paſſages in a ſort of outlandiſh jargon by Fuſeli, "phyſiognomy is the mother of correctneſs, by aſcertaining, from the meaſure of the ſolid parts, the preciſe proportions of the moveable." What an ingenious deification of phyſiognomy will they call it! and what an intelligible and happy antitheſis between *ſolid* and *moveable* parts! The paſſage is only ſurpaſſed by the *loſty ſtyle* and correct *good ſenſe* of the following:

"Unity of character or homogeneouſneſs of parts can only be redeemed from the chances of conjecture by phyſiognomy. Style, imitation, choice, without its regulation, will oftener produce an aſſemblage of diſcord, or what is called a monſter, than an homologous being."

Yet, docile reader, this inflated ſtuff is what the Monthly Reviewers think ſo *intereſting* and *curious*, that they will make no apology for quoting it.* But let us obſerve them in the vaſt diſplay of their own *poetical* talents. Say, then, unleſs you are the moſt complaiſant of all readers, are there any verſes in the moſt incorrect of thoſe unfortunate verſifiers whom they break on their wheel, more unmuſical than the firſt, or more tamely, proſaic than the ſecond, of the following lines of their tranſlation from De Lille's Country Gentleman; and in which they profeſs to convey to the Engliſh reader an idea of the elegant original. †

"And you ſtrangers to joys the country yields,
Aſſiſt your country and you'll love its fields."

Are the following lines to ſerve as models to Engliſh poets in the choice of words, and melody of numbers?

"To meliorate the ſoul, augment the ſeed,
Of native cattle and improve the breed, &c.
The ſage alone by certain indications ſeen," &c.

Is the melody of this, and ſome preceding verſes, any proof, that their ſkill in Greek verſification has improved their taſte in Engliſh Poetry? Or by what canon ſhall ſome future Reviewers explain the ſtructure or metrical principle of this wonderful line? Its muſic however is almoſt ſurpaſſed by the happy inverſion of the ſecond: and the ingenuity in finding out, in *ſerene*, a rhyme for ſeen; for the epithet has ſcarcely any other uſe.

"Knows how of fields to taſte the joys ſerene."

On no occaſion, according to the practice, and conſequently, the doctrine of the poetical Monthly Reviewer, is a redundant and tautological word to be rejected, even though introduced awkwardly without a conjunction, if it rhymes with a word in another line;

"But let us not for ever paint, *deſcribe*;
The pen to intereſt muſt the power imbibe."

This is but a ſlight ſpecimen of the taſte, judgment, and ingenuity of thoſe critics, who arrogate to themſelves the province of pronouncing the ſentence of dullneſs or inelegance upon cotemporary writers. Once more, however, before we quit this detectable diſplay of their taſte and genius in poetical compoſition, obſerve the chaſte and happy rhymes in the following couplet.

"His flock uniting in their payers to *God*,
To bliſs eternal pointing out the *road*."

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* January 1801. † Apppendix to Vol. 33.

Is *rod* their pronunciation of road? or *goad* of Gods. This is preciſely the ſort of remark, they would make on any other verſifier whoſe name, city, or *ſentiments* they do not like. But hear what they ſay. "We muſt ſolicit on the plea of haſte, unavoidable in a perodical publication, that indulgence towards our efforts which they undoubtedly require." But, Mr. Reviewer, whatſoever your haſte might have been, you was not obliged to give a tranſlation in verſe: if you thought proper to do ſo, you was under no neceſſity of not taking time enough. Your verſion might have kept for ſome weeks longer even without much *attic ſalt*. Beſides, you know how you treat ſuch apologies when offered to your own reſpectable fraternity. "With whatſoever meaſure you meet with, the ſame it ſhall be meaſured to you again." Or if you prefer an heathen quotation. "Qui exemplo aliis eſſe debetis, aliorum exemplo præcetis potius, quam alii recte faciant."

SCIPIO.

Porſon's Φοινισσαι of Euripides.—Pybus's Sovereign: a Poem.

TO THE EDITOR.

SIR,

THE Monthly Reviewers (in their critique upon Profeſſor Porſon's edition of the Φοινισσαι of Euripides) having occaſion to ſpeak of M. *Herman*, are pleaſed to recommend to him *more caution* and *more politeneſs* in his *remarks*, when he *differs* from Mr. Porſon, or from *others*; that is, from *themſelves*. *The language of criticiſm*, ſay they, *ought to be the language of a ſcholar, and a Gentleman.*

Extremely happy am I to find, that Monthly Reviewers have ſomewhere depoſited, in their archives, an obſolete canon to this effect. I heartily ſubſcribe to a rule of conduct ſo eſſential to literary welfare, and ſincerely commend them, for having ſtripped it of the duſt and cobwebs of oblivion, and again introduced it to public notice. But while I admit that ſuch a canon is highly neceſſary and reaſonable, I muſt ever be of opinion, that they who have enacted a ſtatute of this kind, ſhould be the *firſt* to obſerve it. If they affirm that they *have* obſerved it, I beg them to advert to the very NEXT article of their Review. It happened ſomewhat unfortunately, that Mr. *Pybus* was the author to be examined. And who is Mr. Pybus? A Member of Parliament, and one of the Lords Commiſſioners of the Treaſury. Let me obſerve, that I have no perſonal acquaintance whatever with Mr. Pybus, and that ſuch impreſſions as I have received concerning him, from converſation with others, are not in his favour. As a Member, however, of the Britiſh Senate, and as one of the Lords of the Treaſury, appointed by thoſe whom by our religion we are taught to honour, and whom for the ſake of their own individual merits we ought to honour, I hold him to be entitled to my reſpect. Diveſt him of his public ſituation, and view him merely as a private gentleman, and a Briton; even in this ſituation, if he becomes a literary adventurer, he has an undoubted right to be treated with that *language of criticiſm* which beſpeaks *the ſcholar* and *the gentleman*. Whether he has been admitted to his due ſhare of this language, I now proceed to inquire.

'Mr. Pybus,' ſays the Reviewer,' is certainly as *tall a poet of his hands*, as any *wight* that has iſſued from the preſs within our memory.'

Whether the Reviewer here alludes to Mr. P.'s ſtature as a man, or whether

ther he means to be ſarcaſtic upon the ſize of his folio, I conceive that he has not uſed *the language of a gentleman.*

'When we have beſtowed this praiſe,' continues the Critic,' we have exhauſted every ſource of panegyric; for his verſes are formed only to be viewed, not to be peruſed: his poetry is ſo like a picture (according to the Horatian precept) that it will not bear the near approach of the eye.'

If your readers, Mr. Editor, will have the goodneſs to refer to the firſt lines of Horace's *Art of Poetry*, they will not be diſpoſed to maintain that this is *the language of a gentleman.*

The Reviewer thus proceeds. 'The happy alliteration reſulting from the title, *a Poem to Paul by the Poet Pybus*, reminds us of a Latin work intitled, *Pugna Porcorum, per Publium Porcium Poetam.*'

Let the Monthly Reviewers point out any paſſage of M. Herman, which can bear the moſt diſtant compariſon with this, for its ſcurrility. Let them ſelect, from his obſervations, any inſtance in which he has contrived a ridiculous arrangement of the words of his author, for no better purpoſe than to introduce a comparative quotation from the very dregs of literature, in order to debaſe the writer; and I will pronounce him to be altogether incapable of writing like *a ſcholar*, or *a gentleman.*

Again. 'Though this work is addreſſed to the Emperor Paul, it is, *with inimitable dexterity*, dedicated to our own King. This is *a flight of courtly wit*, which perhaps will never again be attempted.'

Query. Are ſuch ſneering inſinuations ever practiſed, among authors who have an indubitable title to be eſteemed *gentlemen?* And do they not ſmell a little of the rankneſs of envy?

The next paragraph of the Review begins thus. 'To compreſs the *ſhining* lines of Mr. Pybus into our narrow and unadorned pages is (like tranſlating Virgil) to loſe *all the beauty of the original.*'

No tranſlation of Virgil which I have read, could be accuſed of loſing *all* the ſpirit and beauty of the original. The Monthly Reviewers were not long ſince enamoured of a paſſage of Thompſon, which your Correſpondent *Academicus* proved to be, for the moſt part, a tranſlation of Virgil. Had it loſt *all the beauty of original?* If it had not, the above *ſimile* muſt be *unſcholar-like* at leaſt. To *compreſs* what is *ſhining*, ſeems to be a confuſion of metaphor equally *unſcholar-like.* To ſpeak of the *ſhining lines of Mr. Pybus* is no very amiable ſpecimen of that *politeneſs*, which was *recommended* to M. Herman. Let the Monthly Reviewers take better care to *enlarge* the *narrowneſs* of their page by ſentiments that are liberal, and manners that are correct. Let them make amends for its want of *ornament*, by decorating it, like M. Herman, with the ſweet periods of *civility.* In the above paſſage, I have looked in vain for *the language of the ſcholar*, and *of the gentleman.*

But, to return to the critique. 'We ſhall endeavour to *gratify* our friends in the country with a ſpecimen of this *ſtate* performance!'

Can it be maintained, that this is *the language of a gentleman?* Can it be argued, that it is not the language of a *malcontent?* May we not affirm that it is very like *the practice* of that *Horatian* precept, *invidiâ Siculi*, &c. &c.?

I wiſh, Mr. Editor, that there was nothing more of this kind to complain of. But mark how this unblushing Reviewer proceeds, till he has *founded the very baſs ſtring* of rudeneſs and contempt. "This other *Peter*, it ſeems, means the late *Empreſs*; who, by a poetical licence which can only be derived from ROYAL authority, is here inveſted with the name

of her huſband. Perhaps Mr. Pybus had been thinking of a paſſage in Shakſpeare,'

" And if his name be *George*, I'll call him PETER."

To ſay that ſuch language is *not the language of a gentleman*, is to deſcribe it in words which are very feebly expreſſive of its bad quality. How bitterly would theſe critics have complained, and how ſharply would they have retorted, had they been aſſailed with reflections equally ſevere by M. Herman! Nothing can ſurpaſs the incivility of the writer, but his *diſloyalty*.

Hear him again. " We obſerve that ſome of his couplets terminate with words which have not even *ſo much affinity* with each other, as that which ſubſiſted between *Peter* and *Catherine*;"—

" Rhymes, like Scotch couſins, in ſuch order plac'd
" The firſt ſcarce claims acquaintance with the laſt."

My ſituation in life being ſuch, Sir, as not to warrant the purchaſe of a poem of *ſixty* pages at the price of a *guinea* or *a guinea and a half*, I cannot refute the Reviewer's aſſertion by an appeal to the work itſelf. I will nevertheleſs venture to aſſert, that this deſcription of Mr. P's rhymes will require much ingenious equivocating explanation to extricate it from the charge of being *untrue*. Mr. P. muſt be a very indifferent rhymer, if his chimes correſpond as little as thoſe in the couplet of his Reviewer;* which are no doubt derived from ſome bard of the ſame claſs as *Publius Porcius, Poeta*. Now, if the Reviewer has roundly maintained what is *not true*, he cannot have uſed *the language of a gentleman*; if he has again been groveling in the *lees* of poetry, in order to beſpatter his author, he has not cenſured him *in the language of a ſcholar*.

The Reviewer thus concludes:—" We ſincerely condole with Mr. Pybus, on the ungracious return which the Northern MÆCÆNAS has made to the *Britiſh Treaſury*, both for *its ſolid pudding and its empty praiſe*."

The firſt part of this ſentence, Mr. Editor, is not *the language of a ſcholar*, becauſe the *diphthong* in the proper name is out of its place. This diſlocation can hardly be aſcribed to a blundering compoſitor, or to a wiſh in the Reviewer to conform to an error of Beckman. He ought to have known that if it is ſometimes written MŒCENAS, yet have we good authority for ſaying, " alii ſcribunt MÆCENAS, et ſic ſcribendum *vetuſti codices et marmora* evincunt." As to the latter part of the ſentence, its *civility, politeneſs*, and *gentility*, are ſtrikingly conſpicuous. It does not, in the leaſt, ſavour of that *vulgarity* in which Swift delighted, and in which Pope was always ready to follow him. If we ſum up the merits of the whole critique, it preſents us, Mr. Editor, with a lively ſpecimen of the regard which Monthly Reviewers pay to that precept of our holy religion, *Whatever ye would that men ſhould do unto you, do ye even ſo to them*. They cry aloud to M. Herman, in one article, for *more caution* and *more politeneſs*; and, in the very next article, give us ample teſtimony that they practice neither *caution*, nor *politeneſs*, themſelves. They warmly recommend to the foreigner *the language of the ſcholar and of the gentleman*, as alone worthy of criticiſm, and

* Other ſpecimens of the ſame kind may be ſeen in the miſerable verſions of De Lille. Monthly Rev. App. p. 475. *God* and *road*, for inſtance.

immediately

immediately reject it as an improper vehicle of their own remarks. To what are we to aſcribe ſuch inconſiſtency? Will Dr. Griffiths have the goodneſs to explain it to us? Will he inform us, why ſo much aſperity is ſhewn to Mr. Pybus, and ſo much lenity to Citizen Waithman? Why are the crudities of the latter ſtudiouſly veiled, while the imperfections of the former are as ſtudiouſly expoſed? Why is he treated, as a gentleman, with civility; while Mr. Pybus meets with nothing but inſult? Is Mr. Pybus a vender of petticoats? and is Citizen Waithman a legiſlator?

ARBITER ELEGANTIARUM.

Reflections concerning Religious Diviſions.

TO THE EDITOR.

SIR,

THOUGH I can by no means ſubſcribe to the opinion of your correſpondent of *Teſton*, with reſpect to *paſſive obedience* and *non-reſiſtance*; and am perſuaded that, in the midſt of all its reſtrictions, my religion ſtill ſuffers me to live *as free*, provided I do not *uſe my liberty*, like the Jacobin, as a pretence and cover for ſedition and *maliciouſneſs**—yet are my thanks, and the thanks of every lover of his country, due to him, for his excellent ſtrictures on the conduct of Meſſrs. Thorn and Durant. I was particularly pleaſed with that part of his letter, which treated of *the commutation of tythes*; a ſubject on which I have already twice addreſſed you, Mr. Editor, and on which I have yet a few obſervations to communicate.

If I may judge from the complexion of his remarks, your correſpondent is not only a clergyman, but a clergyman poſſeſſed of preferment. I hope he leads the way for other writers of the ſame deſcription. There is an abſolute neceſſity, that the beneficed clergy ſhould thus exert themſelves; if they wiſh to preſerve their revenues from open plunder on the one hand, or from that ſecret dilapidation, which too much indulgence to papiſts and ſectaries may occaſion on the other. A cauſe of ſo much conſequence is not to be left, for its only ſupport, to Editors of daily and monthly journals. It ſhould receive continual and ſpirited aſſiſtance from thoſe who have emoluments to loſe; and who well know how to defend themſelves, were not their exertions unaccountably ſuſpended by torpor and ſupineneſs. What can a ſingle pen effect, Mr. Editor? And what iſſue are we to expect to the conteſt; if the labour of defence be left to thoſe who have *nothing* at ſtake, againſt thoſe who imagine they have *millions* to win?

Our crafty foes, the Monthly and Critical Reviewers, ſpare no pains to impreſs their readers with a notion of the neceſſity of *the commutation of tythes*. In their review of a pamphlet entitled *Reflections concerning Religious Diviſions* (which I commend to your notice as a ſenſible performance) both have taken occaſion to inſinuate, that the wealth of the Church is not ſo contemptible as ſome writers have maintained. One of their coadjutors aſſerts, that it is *richly endowed*. I challenge him to produce evidence of the truth of what he has advanced; otherwiſe, I muſt impute to him a miſchievous and jacobinical wiſh of expoſing the church to popular rapacity. In the mean time, I ſhall proceed to inquire, upon data, the moſt ſound and ſatisfactory, what riches the church is really poſſeſſed of; and what degree

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* 1 Pet. ii. 16.

of impediment to the operations of agriculture may be attributed to her, if tythes are admitted to be a hindrance to the farmer.

When Queen Anne ſo liberally ſurrendered to the clergy their *firſt-fruits and tenths*, at the beginning of the laſt century, it was neceſſary for thoſe who were appointed to execute her good intentions, to make a ſtrict inquiry into the ſtate of the church revenues throughout the kingdom. The reſult of ſuch inquiry is minutely detailed, in a ſmall volume entitled, *A State of the Proceedings of the Corporation of the Governors of the Bounty of Queen Anne*, by Ecton. If your readers will refer to this intereſting publication, they will find, that the total revenue ariſing from *the firſt-fruits and tenths* of the clergy was, one year with another, SEVENTEEN THOUSAND POUNDS. They will alſo find, from a very curious and authentic document from the Exchequer, ſigned Halifax, that *the firſt-fruits alone* averaged in *fourteen* years (commencing with 1691 and ending with 1704) at FIVE THOUSAND and FIFTY-TWO POUNDS, 12 *ſhillings*, and 8 *pence*. Let this ſum be deducted from the ſum before-mentioned, and the remainder will be the amount of the *tenths* paid *annually* by the clergy: which ſum, multiplied by 10, will of courſe ſhew the annual produce of the whole patrimony of the church, whether veſted in *Biſhopricks, Deaneries, Canonries, Prebends, or Livings*. Now, Sir, if my calculation be juſt, the *annual tenths* amounted to ELEVEN THOUSAND, NINE HUNDRED AND FORTY SEVEN POUNDS, 7 *ſhillings* and 4 *pence*: and *the whole annual income* of the clergy, was no more than ONE HUNDRED AND NINETEEN THOUSAND, FOUR HUNDRED AND SEVENTY THREE POUNDS, 13 *ſhillings* and 4 *pence*. That is to ſay, it fell ſhort by FIVE THOUSAND FIVE HUNDRED AND TWENTY-SIX *pounds*, 6 *ſhillings* and 8 *pence*, of ONE EIGHTH *of a* MILLION *ſterling* per annum. Now, Sir, if what the Biſhop of Landaff (Dr. Watſon) formerly advanced, be ſtrictly true, that the revenues of the Church amount at the preſent time to A MILLION AND A HALF per annum, we are under the neceſſity of granting that the income of the clergy is nearly THIRTEEN TIMES as much at the beginning of *this* century as it was at the commencement of the *laſt*. Need I add, that ſuch a concluſion is abſurd and impoſſible? Rapidly as times have advanced, what property has been improved in a ratio ſo enormous? And if no property whatever has been ſo augmented in its value, how is it poſſible that the revenues of the clergy ſhould have been ſo egregiouſly increaſed; when (as your correſpondent obſerves) "in very many inſtances they do not receive *one-fourth* of their legal claim; very ſeldom indeed *a moiety*, in ſome inſtances (and thoſe not a few) *not one-ſixth*; very rarely *two-thirds*?"

So great a diſproportion between the annual income of the clergy at the beginning of the *laſt* century and their *reputed* income at the commencement of *this* century, is here manifeſted; that I have ſometimes been led to ſuſpect, that the *tenths* muſt have been collected according to ſome old valuation. But had this been the caſe, how are we to account for the great difficulty which attended their collection, at the time when given up by the Queen? From the little volume above-mentioned, it appears that the payment of them was already TWENTY-ONE THOUSAND POUNDS *in arrears*: and ſo heavily did this arrearage lie on the church preferment, that many of the clergy *refuſed inſtitution* to livings, rather than ſubject themſelves to the diſcharge of it. It is not, therefore, likely that a very great diſproportion prevailed between the ſum paid and the *tenth* required. The clergy, muſt at leaſt have been heavily aſſeſſed; and we may readily conceive how much

much the raiſing of ſo ſmall a ſum as *ſeventeen thouſand pounds per annum* muſt have diſtreſſed them, if we take a view of the number and value of their benefices at the time. TWELVE HUNDRED AND SIXTEEN of their livings were *under* TWENTY POUNDS *per annum:* NINE HUNDRED AND SIX were worth only from TWENTY to THIRTY: NINE HUNDRED AND TWENTY-ONE produced from THIRTY to FORTY: and SEVEN HUNDRED AND EIGHTY-THREE from FORTY to FIFTY *pounds per annum.* Here are no leſs than THREE THOUSAND EIGHT HUNDRED AND TWENTY-SIX livings, which are ſtated to have been *under* FIFTY pounds per annum. To theſe it appears that ONE HUNDRED AND FIVE other livings of the ſame deſcription were afterwards added: for (as I have obſerved in a former letter) the number of livings regiſtered as *diſcharged* from the payment of *firſt-fruits and tenths*, becauſe *unable* to pay them, is THREE THOUSAND NINE HUNDRED AND THIRTY-ONE. That we are not miſtaken Mr. Ecton bears witneſs, when he ſays that *nearly four thouſand* were *certified* to be not worth *fifty pounds* per annum. In this number are not included thoſe *donatives, curacies, and chapelries*, which, having been formerly dependent upon religious houſes, were, at the diſſolution of thoſe houſes, ſtripped of all their revenues, and left without *any* endowment of *tythes* GREAT or SMALL. A complete catalogue of theſe plundered benefices may be ſeen in the work ſo often referred to, and their number is NINETEEN HUNDRED AND NINETY SEVEN. So that a chain of no leſs than FIVE THOUSAND NINE HUNDRED AND TWENTY-EIGHT livings were adjudged to ſtand in need of augmentation by virtue of the Queen's bounty.

When we conſider all theſe circumſtances, Mr. Editor, it is no longer difficult to believe, that it will be *five hundred years* before the livings, which were at the commencement of the *eighteenth* century under *fifty pounds* per annum, can be augmented to *ſixty pounds* per annum, by the operation of the noble charity of Queen Anne. Monthly and Critical Reviewers, who are always dreaming of the *millions* requiſite for an eccleſiaſtical eſtabliſhment,* who find more than miniſterial ability in Dr. Price† and infallibility in all his calculations, will perhaps inſinuate, that the lapſe of a century muſt alone have produced a *rich endowment* to the church, if we look no farther than to the ſilent accumulation of this ample benefaction. It is eaſy to prove thoſe to be rich, whom we wiſh to expoſe to envy and plunder. *Seventeen thouſand pounds* per annum, granted to the clergy one hundred years ago, and increaſed in its effect by a multitude of contributions, might have preſented at this time an enviable prize to the rapacious and greedy, had it been ſubjected to no deductions, to no allotments, to no payments of annual intereſt. The effects of accumulation have by ſuch means been totally precluded, ever ſince the bounty firſt took effect; and I muſt beg leave to ſtate, that it required a ſeries of years to bring it into action, and that even then it was only partially productive. *Halifax* himſelf, in the document already alluded to, has informed us, that at the time when the grant was made, the *firſt-fruits and tenths* were charged with the payment of *penſions and annuities* to the amount of TEN THOUSAND NINE HUNDRED AND FIFTY *pounds* per annum. Theſe were neceſſarily either to be bought up, or ſuffered to run out, before the clergy could poſſibly taſte of the Queen's favour. It was found requiſite alſo, as we have before obſerved, to *diſcharge* nearly *four thouſand livings* from the payment of *firſt-*

* See their laſt Appendix, p. 496. † Do. p. 493.

fruits and tenths, that their incumbents might be able to live. This circumſtance *alone* ſunk the produce of the fund from *ſeventeen thouſand* to NINE THOUSAND FIVE HUNDRED *pounds* per annum. So ſmall a ſource of ſupply, ſubjected to ſuch large deductions, and ultimately applied to the relief of deficiencies ſo enormous, it is hardly neceſſary to add, could produce but little effect in *one hundred* years.

No appearances therefore of *rich endowment* are to be found in that part of the property of our Church, which was rendered liable to augmentation by Queen Anne. If the Clergy are indeed poſſeſſed of vaſt property, it muſt be inveſted in that ſuperior claſs of livings, which are ſtill *remaining in charge*; that is, which were adjudged capable of paying *firſt-fruits and tenths*. Let us, therefore, take a view of this part of our eccleſiaſtical patronage; that we may detect, if poſſible, this ſubſtantial *million and a half* per annum, which has hitherto proved a mere ghoſt. Let reference be again made to the little volume before-mentioned; and it will be found, as we enter upon livings of this deſcription, that FIVE HUNDRED AND FIFTEEN of them, though they exceeded FIFTY *pounds per annum* at the beginning of the laſt century, yet fell ſhort of SIXTY; and, being charged with *firſt-fruits and tenths*, were in reality little better than livings of *fifty pounds* per annum. FOUR HUNDRED AND FORTY-FIVE produced from SIXTY to SEVENTY; and ONE HUNDRED and NINETY-ONE from ſeventy to eighty *pounds* per annum. So that (including *donatives*, *curacies*, and *chapelries*) there were SEVEN THOUSAND and SEVENTY-NINE *pariſhes*, or *cures*, not one of which was worth more than EIGHTY *pounds* per annum. That is, there were 5082 livings worth from 10l. to 80l. per ann. and 1997 benefices (if ſuch they may be called) without any endowment whatever of *tythes*. Here Mr. Ecton has deſerted us, and gives no particulars of livings which *exceeded* 80l. per annum, only that they were in number FOUR THOUSAND and NINETY-EIGHT. We can, therefore, form no opinion of the relative value of the reſt of our church preferment, but by conjecture. Had the ſcale been continued, ſtill mounting by *tens*, and had no more than 128 livings been allotted to each *ten*, the whole number would not have carried us higher than to 300l. per annum.

Such, Mr. Editor, are the mighty *riches* of the Church of England, if we attend only to her *parochial* wealth. What her revenues may be, if we take into the account offices which are *not* parochial, I ſhall not at preſent inquire. I return, in preference, to inveſtigate what I at firſt propoſed; namely, *the degree of impediment to the operations of agriculture which may be attributed to ſuch a Church*. Let not the Monthly Reviewers, ſeeing how the argument now ſtands, and *hiding their honour in their neceſſity, be fain to ſhuffle* and ſhift their ground of objection. I appeal to their ſanction of the paſſage from *Middleton's Survey*, which firſt provoked me to cloſe with them, in juſtification of my charge, that they hold the demands of the *parochial* clergy to be a great hindrance of agricultural improvement. Now, Sir, it appears from the above ſtatement, that there are ELEVEN THOUSAND ONE HUNDRED and SEVENTY-SEVEN *pariſhes*, or *cures*, which are ſupplied by the clergy with divine ſervice. I preſume that none of theſe, which are *diſpoſſeſſed* of their great tythes, fall within the proſcription of thoſe who condemn tythes; becauſe *commutation* has always been propoſed, as a means which is to encourage the growth of CORN, and to prevent DEARTH. *Vicarages*, therefore, which take *no tythe of corn*, and thoſe *ſmaller rectories* which, though endowed with a ſlight portion of great tythe, are yet in a

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ſtate of poverty which exempts them from the payment of *tenths*, are not to be included in the accuſation of producing any ſerious check, or even ſenſible embarraſſment. All the difficulty muſt be imputed to thoſe *greater rectories*, which form the bulk of livings ſtill remaining in charge. Nothing is to be attributed to the more valuable *vicarages* which do not interfere with the growth of corn; and which are frequently even abridged of ſome part of the *ſmall* tythe, by the unjuſt operation of a *modus*. What then is the number of thoſe *great rectories*, which were pronounced, at the beginning of the eighteenth century, to be worth more than 50l. per annum? Anſwer, THREE THOUSAND FIVE HUNDRED and FORTY FOUR. Let it not be concluded, that theſe are *all* endowed with the *whole* of the great tythe. Some have a *ſmall portion* only of it, ſome a *moiety*, ſome *two-thirds*, and ſome *the whole*. Suppoſing them *all* to be poſſeſſed of the *whole*, is it not manifeſt that, even in *that* caſe, the parochial clergy would not be poſſeſſed of *one-third* of the *great tythes* which were originally annexed to their benefices? *More than two-thirds*, therefore, of the blame of impoſing a check upon agriculture (if *tythes* are a check) muſt be transferred from the parochial clergy, to thoſe who are in poſſeſſion of *more than two-thirds* of their property.

To ſuch a degree, Mr. Editor, are the tythes of the clergy prejudicial to the farmer, and through him to the public. Dr. Anderſon muſt be in the habit of wearing ſpectacles of as great power as Herſchell's teleſcopes, if he is able to magnify ſuch revenues into *a very heavy tax*, and to pronounce that they affect agriculture *to an* aſtoniſhing *degree*. I conclude with commending theſe obſervations to the notice of Meſſrs. Thorn and Durant, who ſeem to ſtand greatly in need of information on the ſubject. They are, indeed, miſerably deceived, if they imagine any *public* relief can ariſe from the *commutation of tythes*. *Private* advantage, it is granted, may proceed from it. But let thoſe who ſtudy *private* advantage only, conſider well the queſtion, whether it be not extremely dangerous to aim at poſſeſſing property which mankind have ever held to be peculiarly ſacred? Let thoſe righteous ſcruples once be ſubdued, which guarantee the revenues of our holy prieſthood; and what man will heſitate to lay violent hands on incomes leſs protected by conſcience and the fear of God?

ACADEMICUS.

Profeſſor Hurdis—Biſhop Prettyman.

TO THE EDITOR.

SIR,

IN the Number for January of your moſt valuable Review and Magazine, your correſpondent Academicus, who ably expoſes the "excellence" of the Monthly Review, by contraſting their manner of treating Dr. Toulmin, with that, in which they notice profeſſor Hurdis and Biſhop Prettyman, has, notwithſtanding, in my eſtimation, and, I dare venture to add, in the eſtimation of many of your readers, ſhewn himſelf no adept in Hebrew criticiſm, when he penned the following ſentence; "nevertheleſs I do not maintain that this high name (Jehovah Sabaoth) is to be applied to Chriſt; that is I do not maintain, that the Scriptures warrant the application." I have not ſeen Dr. Eveleigh's work, "in which," according to Academicus, "great pains have

been

been waſted to prove that Chriſt is *once* denominated *Jehovah*; but I have ſeen, in the works of a Bate, a Spearman, a Parkhurſt, a Horne; and, though laſt, not leaſt, a Jones; proofs poſitive of Jeſus being Jehovah, and ſo denominated in the Old Teſtament. In his Critica Hebræa, Julius Bate, under the word Jehovah, thus expreſſes himſelf; "and this *name* being ſo often *given* to *Chriſt* in SS. the Old and the New, ſhews, that he is, hath exiſtence in and of himſelf; being as to one nature in him independent, underived, eſſential; ſee a very ſatisfactory treatiſe on this ſubject, by the Rev. Mr. William Jones, called the *Catholic Doctrine of the Trinity*; which, with his *full Anſwer to the Eſſay on Spirit*, may juſtly be reckoned among the unanſwerables." Mr. Spearman, in his learned Enquiry after Philoſophy and Theology; Edit. Edin. obſerves; "Jehovah is the Being neceſſarily exiſting of and from himſelf with all actual perfection, originally in his Eſſence;" *which*, that prodigy of biblical learning Mr. Parkhurſt ſays, is expreſſed by St. John, by ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος—He, who is, and which was, and who is to come—Adding, that it would be almoſt "endleſs to quote all the paſſages of Scripture, wherein the *name Jehovah* is *applied to Chriſt*; let thoſe therefore who own the Scriptures as the rule of faith, and yet doubt his *Eſſential Deity*," (certainly implied by his being ſtiled *Jehovah*) "only compare in the *original* Scriptures, Iſaiah vi. 1—5, with John xii. 41, Iſa. xlv. 24, 25, and Jerem. xxiii. 5, 6, with Acts xiii. 39, 1 Cor. i. 30, 31, vi. 11, Zech. xii. 10, with John xix. 34—37, Joel ii. 32, or iii. 5, with Rom. x. 13; and, I think, they cannot poſſibly miſs of a ſcriptural demonſtration, that *Jeſus is Jehovah*."

If, with the talents, which Academicus evidently diſcovers, he will, "without partiality and without hypocriſy," attend to theſe authorities, and fully inveſtigate them, he dares not ſay of *them* as of Dr. Eveleigh's performance, "upon my mind *their* arguments have left no conviction." But, Mr. Editor, there appears to me a moſt unaccountable incongruity pervading Academicus's diſcuſſion of this moſt important ſubject. In one paragraph he thus ably retorts on Dr. Toulmin; "the Doctor while attempting to drown the divinity of the Son in the bright effulgence of the Father, has unintentionally given it a ſplendor, which is unſupportable to the human eye; this *high name*, ſays he, the Lord of Hoſts is due to the Being, who created univerſal nature;' and who, let us aſk him, created univerſal nature? Does not St. Paul expreſsly ſay of Chriſt by *him* were all things created that are in heaven and that are in the earth, viſible and inviſible; all things were created by *him*, and for *him*; and *he* is before all things; and by *him* all things conſiſt," &c. Yet to the extreme ſurpriſe of every one, capable of feeling the force of this reaſoning; the author himſelf daſtardly enquires of you, Mr. Editor, and your readers, whether "there be a paſſage in Scripture, which will juſtify our ſtiling Jeſus; the Lord of Hoſts, or Jehovah Sabaoth; as *he* (*Academicus!* for ſhame!) is yet to be made acquainted with it!! Hear then the prophet Iſaiah; "thus ſaith the Lord the King of Iſrael, and his Redeemer, the Lord of *Hoſts*; I am the firſt, I am the laſt, and beſides me there is no God. (which compare with Revel. i. 8.) Again; "as for our Redeemer, the *Lord* of *Hoſts* is his name;" indeed, it were endleſs to multiply quotations as all the prophets afford inconteſtable evidence of the application; take therefore only in addition the celebrated peophecies of Haggai and Malachi; "the glory of this latter houſe ſhall be greater, than that of the former, ſaith the Lord of Hoſts; and in this *place* will *I* give

peace

peace; ſaith the Lord of Hoſts;" thus Haggai. Malichi, if poſſible, is ſtill more explicit, "behold *I* will ſend *my* meſſenger, and he ſhall prepare the way before *me*; and the Lord, whom ye ſeek ſhall ſuddenly come to his temple, even the meſſenger of the covenant, whom ye delight in; behold he ſhall come ſaith the Lord of Hoſts." Building on theſe, and innumerable other proofs, which no man, in his right mind, dares gainſay; I challenge Mr. Academicus to ſhew me any one paſſage in holy Scripture, which "will *not* juſtify our ſtiling Jeſus; the *Lord of Hoſts*, or Jehovah Sabaoth." To me it appears, to be one of thoſe awful titles, which are almoſt *excluſively* appropriated to him in the Old Teſtament denoting his ſovereignty; and proclaiming that to him, even prior to his incarnation, all *power* was given in heaven and in earth—thus Hoſea—"Jacob found *him* in *Bethel*, and there *he ſpake* with us, even the *Lord God of Hoſts*; the Lord is his *memorial*." I doubt not, Mr. Editor, but ſome of your readers, more deeply verſant in a ſubject of ſuch grand importance, will take notice of what Academicus has written, (I fain would think inadvertently) and expound more fully to him the *truth*, as it is in *Jeſus*, in which, by his own acknowledgement, he is ſo deficient; one queſtion I ſhall only aſk him, does he think it poſſible that Dr. Toulmin, or the Monthly Reviewers will give heed to one, "who (to uſe his own words) irreverently detracts from his Saviour attributes, which better information muſt have compelled him to allow!"

I meant to have noticed another ſtrange aſſertion from an Academician (not a Monthly Reviewer) viz. "that all language whatever has had its origin from the earth." But having already encroached upon your time, beyond what you may think *not* the ſubject, I dare promiſe, but beyond what my mode of treating it, may merit. I ſhall only obſerve, that, as I firmly believe, when "God breathed into man the breath of life, he became a living ſoul;" ſo do I firmly believe, that he by bleſſing him and *ſaying* unto him be fruitful, &c. taught him to *expreſs* himſelf *in articulate ſounds*, and to *give names* to every living creature, that was brought unto him.

I remain, Yours

EPIS. ECC. SCOT. PRESB.

MISCELLANIES.

TO THE EDITOR.

SIR,

WHEN I firſt ſaw, in your laſt Number, the animadverſions of your correſpondent *Arbiter Elegantiarum* on the account given in the *Critical Review* of Mr. Pearſon's Sermon on the *Sin of Schiſm*, I expected to find, that he had extended his notice to what the *Monthly Reviewers*, in their Number for January laſt, alſo ſaid on the ſubject of the ſame publication. Their account, evidently calculated to diminiſh the idea of criminality, which might otherwiſe be annexed to ſchiſm, and which, therefore, might give an alarm favourable to ſuch means, as are applied to check its progreſs, is no leſs open to animadverſion. As their account is ſhort, and may be refuted in a few words, if indeed, cautiouſly as it is expreſſed, it does not refute itſelf, I tranſcribe it, adding a remark or two.

"Schiſm is here defined to be 'a *needleſs* departure from the eſtabliſhed form of religion.' 'In caſes of ſeparation, the only queſtion is, *who are the ſchiſmatics?*

ſchiſmatics? or, on whom the *guilt* of ſeparation lies?' 'For a man to juſtify himſelf in departing from the eſtabliſhed religion of the country, he muſt be able to ſay, that the eſtabliſhed church requires his aſſent to ſuch doctrines, or his joining in ſuch a mode of worſhip, as he thinks, in his conſcience, inconſiſtent with the will of God.' If this be all, that is neceſſary to exonerate from the *ſin* of ſchiſm, on how few will it attach! Pleas of conſcience are urged by all ſeparatiſts."

"Pleas of conſcience," ſay the Monthly Reviewers, "are urged by all ſeparatiſts." I deny this to be the fact. I know many perſons, who attend both the church and the conventicle; and who think it a matter of *indifference* which they attend, ſo that they do but hear what they eſteem the *Goſpel* preached. But, admitting the fact, what is it to the purpoſe? Does it follow, becauſe a man has *ſome* plea of conſcience, that he has that *particular* plea, which alone can avail any thing in his juſtification? Some of thoſe, who ſeparate from the church, or only partially conform to it, (eſpecially among the *Methodiſts*, to whom more particularly Mr. Pearſon's arguments ſeem to be addreſſed) may allege, as pleas of conſcience, their preference of *extempore prayer*, the voice or manner of the *preacher*, &c. &c. but a very ſmall proportion of them, I believe, either can or will allege the particular plea of conſcience, which is ſtated by Mr. Pearſon, and quoted by the Reviewers, as alone exonerating from the Sin of Schiſm. Very few of them will venture to ſay, that "the Eſtabliſhed Church requires an aſſent to ſuch doctrines, or the joining in ſuch a mode of worſhip, as they think, in their conſcience, inconſiſtent with the will of God."

May, 9. 1801. J. S. C.

TO THE EDITOR.

SIR,

The conduct of the Camborne-Methodist, as set forth in the letter to Mr. Priestley signed M. F. reminds me of the famous Antimonian Preacher James Reilly, whose iniquities were exposed, a few years since, to universal detestation. He had fraudulently obtained an annuity-deed of five pounds for his life, and a considerable sum of money of a person labouring under a temporary frenzy—the effect of religious enthusiasm.

March 4th, 1801. Your's, &c. &c.

O. L.

HISTORY.

SUMMARY OF POLITICS.

THE hopes which we have conſtantly entertained and expreſſed, reſpecting the ſucceſs of our Expedition to Egypt, have been, in a great degree, already fulfilled; and, from the preſent complexion of things in that country, ſcarcely a doubt can exiſt, that the entire defeat and expulſion of the French will be ſpeedily effected.—In whatever point of view the ſplendid victory, obtained by our troops, in the battle of Aboukir, is conſidered, it preſents incalculable advantages to Great Britain. It has raiſed our military character as high as our naval character; for no one action upon record exhibits more ſignal proofs of heroic bravery, conſummate ſkill, and unconquerable diſcipline, than were diſplayed on that memorable day.

Foremoſt

Foremoſt among its brilliant atchievements ſtands conſpicuous the magnanimous conduct of the Commander in Chief, concealing, for *two hours*, the bitter anguiſh of a mortal wound, that his troops might not be expoſed to the danger of loſing the fruits of that victory which his talents and their intrepidity had nearly accompliſhed.—What ſoldier, but muſt envy the fate and aſpire to emulate the glory of ABERCROMBY! and what Briton but muſt ſhed a tear of gratitude over the hero's tomb, and imprecate bleſſings on his memory!—It is well known, that the *legion* on which French arrogance and republican vanity had beſtowed the denomination of *Invincible*, were conquered and deſtroyed by a regiment of Highlanders; while the proud ſtandard, vainly intended to realize the boaſtful pretext, ſtained with the blood of its defenders, atteſts the triumph of the day, and is deſtined at once to grace the monument of the victor, and to perpetuate the diſgrace of the vanquiſhed.

The Turks have, from this victory, been more fully confirmed in the lofty ideas which they had before been led to entertain of our proweſs; and the conſequence will be a more effectual co-operation with our troops, than previous circumſtances had allowed us to hope for, or than the foreign and domeſtic enemies of the country are, even now, willing to admit. If this diſpoſition, too, be properly encouraged and carefully improved, it may lead to ſuch an accommodation as will ſupply us with the means of preventing any *future* attempt of the French to recover poſſeſſion of Egypt.

This is an object of material conſequence to the country; from the firſt eſtabliſhment of our work we have never loſt ſight of it; but have invariably endeavoured to impreſs it on the public mind with a perſeverance and energy becoming its importance. It is, then, with the utmoſt ſatisfaction that we obſerve a diſpoſition in the preſent miniſtry to direct their moſt ſerious attention to this quarter of the globe; and to adopt the very ideas which we long ſince ſuggeſted on the ſubject. We have, alſo, to congratulate ourſelves on another coincidence of opinion, between the government and ourſelves; as evinced in the appointment of LORD NELSON to the chief command of our fleet in the North Sea; a meaſure the expediency of which we pointed out in our laſt Summary of Politics.

Every tranſaction which has occurred during the laſt month has tended moſt ſtrongly to corroborate our opinion reſpecting the impolicy of the armiſtice concluded at Copenhagen. The Danes have employed the interval of peace in ſtrengthening their coaſts by additional fortifications; they have confirmed their alliance with France, and ſeem to have adopted, with regard to England, the diſpoſition and conduct of the Firſt Conſul. We have reaſon, indeed, to think, that Count BERNSTOFF treated the Britiſh Envoy, in the conference which he had with him previous to the commencement of hoſtilities, on our part, with inſolence and pride; and it is unqueſtionably true that the Danes profeſs the moſt determined hatred againſt this country, and never mention us but in terms of contumely and abuſe. *Hamburgh ſtill* remains in their poſſeſſion; ſo that every advantage has reſulted to them from the armiſtice, while no one benefit whatever appears to have accrued to us from its concluſion: nor has the new Emperor of Ruſſia yet realized thoſe hopes which we had been led to entertain from the firſt accounts which reached this country after the death of his father, of which event we have ſince received ſome authentic details; we do not however, deem it proper to ſay more, than that we were miſtaken as to the *immediate* cauſe of his death, which was not

as *we* ſuppoſed at the time, his illicit amours with a French adulteress; nor, yet, as was ſtated, for decency's ſake, in the Peterſburgh Gazette, an apoplexy; but the ſabres of aſſaſſins, of noble blood. In ſhort, Paul was murdered after his refuſal to ſign his abdication. Much as we abhorred the man; this groſs violation of laws divine and human, this infliction of ſummary *in*juſtice excites our abhorrence ſtill more. 'Tis not for mortals to do evil that good may come of it. But to return to ALEXANDER; this Prince has not yet repaired the ſcandalous acts of injuſtice committed by his father; he has neither liberated our ſailors, moſt unjuſtly impriſoned; nor reſtored our property, moſt unjuſtly ſeized. Theſe omiſſions are certainly no favourable indications of future good-conduct; but, knowing as we do, that motives of policy or ſtate neceſſity, as they are generally called, not unfrequently lead Princes, or their miniſters, to conceal their real intentions beneath public profeſſions of a different nature; we are ſtill unwilling to draw any hoſtile concluſions, and to leave to time the developement of the true character and deſigns of ALEXANDER, on whoſe conduct much, very much, of the fate of Europe depends. We truſt, however, that miniſters have given peremptory inſtructions to LORD SAINT-HELEN'S to ſtate, in clear and poſitive terms, the ultimatum of our court; to proteſt, moſt ſolemnly, againſt every attempt at equivocation or delay; and not to ſuffer the ſeaſon for action to paſs away in fruitleſs negociations. Never, indeed, was there a political queſtion of ſuch magnitude that required ſo little diſcuſſion. Upon the ſimple acknowledgment, or denial of our right to ſearch neutral veſſels, in time of war, bound to an enemy's port, the whole queſtion of peace or war depends. The ſubordinate objects which have grown out of the unprovoked hoſtilities of the Northern Powers, will be eaſily and ſpeedily ſettled. But we have ſerious fears that our miniſters have not been fortunate in their ſelection of an Ambaſſador to terminate this important conteſt. LORD SAINT HELEN'S is cold and reſerved, in mind and manners, and, though ſuppoſed to *ſtand well* with the party at Peterſburgh who are beſt diſpoſed towards this country, does not poſſeſs the art of conciliation, which appears to us ſo peculiarly neceſſary, to improve any favourable diſpoſition, which the young Emperor may evince; or to encourage any noble and magnanimous plan of policy, which he may incline to adopt. His Lordſhip, we know, was always of opinion that it would be unwiſe and uſeleſs to attempt to ſtem the torrent of French principles, or to check the progreſs of French arms; he condemned alſo the dignified humanity of this country, in affording protection and ſupport to the unfortunate emigrants from France, who had ſacrificed their all to their love and duty to their lawful Sovereign; he conſequently was of opinion that every ſacrifice ſhould be made for the preſervation or attainment of peace. Whether or no he was led to imbibe theſe ideas from the fantaſtical notions of his old patron and protector Lord LANSDOWNE, under whoſe auſpices was concluded the peace of 1783, (a peace which his Lordſhip has *weighty reaſons* to remember) we know not; but that they are ideas which, if they be ſtill cheriſhed, are not calculated to render a man a very able and proper negociator at ſuch a period, and on ſuch a queſtion, we have no ſcruple to affirm.

The Continent of Europe is ſtill in a moſt unſettled ſtate; and the jarring politics, and contradictory views, of the different powers, while they threaten a ſpeedy exploſion, ſeem to baffle all kind of argument or conjecture. The ſpirit of emulation which prevails between the Houſes of Auſtria and Brandenburgh generates, upon every queſtion, which affects the intereſts of the German

man empire, a degree of jealouſy which, ſooner or later, will break out into open hoſtilities. And this ſpirit is artfully fomented by the malignant genius of the French Republic, who, having ſubdued and revolutionized her leſs powerful neighbours, now ſeeks to ſow diſſentions between the more formidable potentates, with the ſole view to promote their mutual deſtruction, and to eſtabliſh her own throne upon the ruins of them both. The lures which ſhe has to hold out as baits to the ambition of either Auſtria or Pruſſia are amply ſufficient for her purpoſe; and if thoſe powers, or either of them, be weak enough to liſten to her inſidious ſuggeſtions; if, deſpiſing all principles which have hitherto been holden ſacred, it, unwarned by experience, and regardleſs of conſequences, they aim only at the humiliation of each other, and limit their views to the gratification of preſent intereſt, it is very eaſy to anticipate the reſult of ſuch conduct, in the ultimate triumph of their common enemy.

If the Emperor Paul had lived, the Firſt Conſul would have ſucceeded in ſhutting the ports of the Continent againſt us, and, having formed his confederacy with the Northern Powers, would no doubt have gratified the ambition of Pruſſia by the depreſſion of Auſtria. But the partial change which has been effected in the politics of thoſe powers, by the victory at Copenhagen, and by the death of the Emperor Paul, has produced a correſponding change in his views and deſigns, and has led him to adopt a line of proceeding, by appearing to act in concert with the Auſtrian Cabinet, which is calculated either to draw back the King of Pruſſia into the path which he has forſaken, or elſe to puniſh him for the deſertion of his cauſe, by the aggrandizement of his rival. The ſucceſs of this political game depends upon ſo many contingencies that it would be the height of folly to offer any thing like a deciſive opinion on its probable iſſue. But it muſt be perfectly clear to every one, that thoſe ſovereigns muſt be the moſt wretched of dupes if they ſuffer themſelves to be deceived by an artifice ſo obvious and groſs;—Qui vult decipi decipiatur;—or if they are not ſenſible, after the experience of the laſt twelve years, that the only object of France is to employ each of them as an inſtrument for completing the ruin of the other, and that their only means of preſervation is a cordial confederacy and a zealous co-operation for counteracting her efforts, and puniſhing her perfidy.

It has been our conſtant obſervation, that one grand obſtacle to the concluſion of a general peace, would be the inability of Bonaparte, not only to give his troops their promiſed compenſation, but even to provide them with the means of ſubſiſtence, and we know that their return to their native country is looked forward to by the inhabitants with dread and diſmay. It was this conſideration, which co-operated ſtrongly with others, to make him perſevere in his endeavours to retain poſſeſſion of Egypt; for little doubt can be entertained by any one, who has peruſed his parting inſtructions to Kleber, when he baſely deſerted the feeble relics of his once powerful army, that, had the Convention concluded between the Turks and French been confirmed on our part, it would not have been carried into execution by the Gallic Republic. It was, no doubt, the Conſul's intention to eſtabliſh a military colony in that country, whither he might have ſent his diſcontented troops, and paid them the amount of their ſtipulated reward in lands taken from the natives. With ſuch a colony he would have been enabled, whenever circumſtances might have been deemed favourable for ſuch an attempt, to extend his conqueſts to the defenceleſs capital of the Turkiſh empire, and to have produced a revolution in the eaſt, the conſequences of which ſet all human calculation at defiance. This pro-

ject is too flattering to his ambition to be easily resigned; and no treaty will ever suffice to deter him from the attempt to accomplish it. Deprived, however, for the present, at least, of this means of providing for his licentious hordes, he has taken special care to establish 40,000 of them in the kingdom of Naples; 30,000, we believe, in the *independent* Republic of Holland; nearly as many more in the Cisalpine and Ligurian Republics; and has now sent a still more considerable number into Spain, for the invasion and conquest of Portugal. It is not intended that any of these troops shall return to France, but that they shall be wholly maintained in the different countries in which they are established, thereby exonerating the mother republic from the expence of supporting them; exempting her from the necessity of advancing the *Milliard*, so long and so solemnly decreed; relieving her from the apprehensions which their return would have excited; and enabling her to keep, without trouble or cost, so many nations in a state of subjugation and dependence. In short, it is the system of antient Rome revived in the nineteenth century, with this difference, that the Romans *humanized*, whereas the French *brutalize*, their conquered countries; the former conferred happiness with dependence, the latter inflict misery with bondage. That the French will succeed in their attempt against Portugal, if seconded by the Spaniards, is certain; but whether they will annex that kingdom to the Spanish Monarchy, or convert them both into one republic, will depend upon circumstances yet to be developed. At all events, they will plunder both countries, and secure a permanent establishment for a powerful army.

The only means which are left us for controuling, in any degree, or rather for counterbalancing, these gigantic schemes of subversion, aggrandizement, and plunder, which form a part of the original and constant plan of the French Republicans for completing the revolution of Europe, and "setting fire to the four corners of the world," is by the employment of our whole force in the reduction of all the colonial possessions of our enemies. We hope that the squadron under Sir Robert Caulder has been sent to secure the Brazils, with a view to restore them to Portugal, if she be suffered to retain her independence, or, in the event of her annexation to Spain or France, to keep them as an indemnity for the loss of her alliance, and for the augmentation of power which our enemies would thereby acquire. This would be a measure of prudent foresight, and wise precaution. The Spanish settlements in South America should also be attacked by a formidable force; their reduction would be a just punishment for the perfidy and baseness of Spain, and would afford us some indemnification for the vast expences which her desertion, and the destructive schemes of her Republican ally, have compelled us to incur. The promptitude which has been evinced in the capture of the colonies of Denmark and Sweden, encourages us to hope that a bold and resolute plan of action has been at length adopted; for nothing but a full display of the energy and resources of the country, none but the most bold and decisive measures, can, we are persuaded, enable us to render the war glorious, or to secure a safe, honourable, and permanent peace.

To CORRESPONDENTS.—Any farther communications from E. S. whose letter is intended for insertion in our next, will be thankfully received; but on such a subject, on which we have read and heard a variety of contradictory facts and opinions, he will not be surprized to hear that we wish for the best *attestation* of which the circumstances of the case will admit.

Crito's observations on a work which he has justly characterized are received; but we wish he had taken the trouble to mould them into a different form.